THE VEDIC ORIGINS OF ZOROASTRIANISM

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By

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LAHORE

LAHORE.
1940

TO THE MEMORY

OF

MAHATMA HANSRAJ

Who took a keen interest in the pursuit of these studies.

FOREWARD

When Mr. Rulia Ram Kashyap was appointed Hansraj Scholar in Ancient Indian History for 1938–1939, he chose for his subject the Vedic Origins of Zoroastrianism. The following pages embody the results of his studies. The similarity between Zoroastrian and Vedic concepts and institutions has often been commented upon by earlier writers. It was, however, left to Mr Kashyap to pursue this subject more thoroughly than had been the case so far, by confining himself to a comparative study of the Vedic *Samhitas* and Parsi scriptures. As the result of his studies, he has been able to furnish a more satisfactory Vedic basis for so many of the Parsi concepts. Particularly valuable are his findings of the fragments of Vedic hymns in the Zoroastrian scriptures in one form or another. His unearthing of the Gathic references to the *Vedas* opens out a new chapter in our study of Parsi origins and would, I am sure, interest students of the *Vedas* and the Parsi scriptures alike. He has further tried to show that the Parsi concept of the Supreme Being can be traced down to its Vedic foundation. In doing so he has taken ample advantage of the works of many eminent

savants, European and Indians, alike, whose valuable studies in comparative philology and Zoroastrianism entitle them to a high place among Indologists.

This thought provoking volume would, I hope, further the cause of Indo-Iranian scholarship.

It would bring home to the general reader that notwithstanding the great distance that to-day seems to keep the believers in the Avestan scriptures apart from those who follow the *Vedas*, many of the religious beliefs of the Parsis undoubtedly hearken back to the times when both drew their religious inspiration from the fountain head of all religions, the *Vedas*.

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CONTENTS.

CHAPTER I.

SIMILARITY OF THE AVESTAN AND THE SANSKRIT LANGUAGES.

Scholars have recognised great similarity in the word vocabulary and grammatical laws of the Avestan and the Sanskrit Languages.

(1) Word-similarity.

In order to discuss this item we shall subdivide the same into six headings and treat them as follows :—

(a) Words essentially the same.

Let us first quote some words which have just the same form and sense in both the languages.

1. पितु =food ;
2. यातु =sorceror ;
3. मातर्=mother ;
4. वस्त्र =garment ;
5. दूत =messenger ;
6. तनु =body ;
7. अस्ति=is ;
8. उत =also ;
9. आयु =age ;
10. ऐ =O !
11. च =and ;
12. वा =or, else ;
13. अनु=along, after, according to ;
14. अप=away, off ;
15. आ =hither, from, to, until ;
16. उप =unto, in ;

17. पायू्=two protectors ;
18. अ } not, negative
19. अन् } prefix ;
20. अथ=so, thus, but, then, now etc. ;
21. यत्=so, that, when, for ;
22. य=who, which ;
23. य...क=whosoever, any whatever ;
24. यदा =when ;
25. यम् =to subdue ; to meet together ;
26. यव=Corn, grain, barley ;
27. या=to go ;
28. या=f. rel. pron.who, which ;
29. यु } =to join ;
30. युज् }
31. अक=evil, bad, wicked. In Sanskrit pain, trouble.
32. रथ=chariot.
33. ज्या=to decay.
34. अन्य=other, alien.
35. अन्य .. अन्य=mutual, one another, other, the one .. the other.
36. अप्=water.
37. अपर=last.
38. अमवंत्=having strength ; strong.
39. अव=down.
40. आत्=then, therefrom, on that account, thereupon, while, but etc.
41. आ+इ=to come.
42. आ-वी=to come.
43. आस्तु=to praise.
44. इ=to go.
45. इन्द्र=The Vedic god Indra.
46. इत=gone.
47. इम=this, that.
48. इषु=arrow.

In these words not the slightest difference is discernible in the Avestan and the Vedic languages ; they are essentially the same both in form as well as meaning. The above list is by no means exhaustive

but is meant to be simply illustrative.

(b) Words differing only in one letter but meaning the same.

The simplest philological process is the alteration in one letter only—be it a vowel, a dipthong or a consonant—of a word without effecting the sense of the meaning in the least. Some such words may here be listed as occurring in the Avestan and the Sanskrit languages, for this list will show how slightly only have some words suffered during their passage from one language into the other.

	Avestan.		Meaning.		Sanskrit.
1.	वातैश्	=	with winds	=	वातैस्.
2.	दाउरु	=	wood	=	दारु.
3.	नना	=	differently	=	नाना.
4.	अर्पम	=	last	=	अपम.
5.	तायूम्	=	thief	=	तायुम्.
6.	पितूम्	=	food	=	पितुम्.
7.	नी	=	down	=	नि.
8.	नू	=	now	=	नु.
9.	पित	=	father	=	पिता.
10.	पर	=	before	=	परा.
11.	मइन्यू	=	two spirits	=	मन्यू.
12.	अहुर	=	O Ahura, Lord, O Asura!	=	असुर.
13.	कुथ्र	=	whither	=	कुत्र.

	Avestan.		Meaning.		Sanskrit.
14.	यिम्	=	whom	=	यम्.
15.	वाचिम्	=	voice	=	वाचम्.
16.	अयेनि	=	I shall go	=	अयानि.
17.	अथा	=	so	=	अथ.
18.	यत्	=	what, which, whatever ;	=	यद्.
19.	यत् वा	=	or	=	यद् वा.
20.	यथ	=	as, so that, than, like, as if etc.	=	यथा.
21.	यथ्र	=	where ;	=	यत्र.
22.	यवत्	=	as long as, as far as, up to ;	=	यावत्.
23.	यवन्	=	a youth	=	युवन्.
24.	यज्		to worship, to adore, to sacrifice to	=	यज्.
25.	यजत	=	(literally worthy of adoration) Yazata, deity, divine being ;	=	यजत.
26.	यास्	=	to ask for, to request, to demand, to beg, to solicit	=	याच्.
27.	यिम	=	Yima or Yama	=	यम.

	Avestan.		Meaning.		Sanskrit.
28.	युद्	=	to fight, to wage war	=	युध् .
29.	युज्	=	to join	=	युज्.
30.	यूष्माक	=	your, yours	=	यौष्माक.

Comparative philologists with Yáska at their head have recognised three main ways in which the letters of a word are liable to get altered during its passage from one language into the other. The above list exhibits all the three as under :—

(1) The dropping of a letter as that of आ in नाना of Sanskrit on its passage into the Avestan as नना ;

(2) The coming up of a new letter as that of उ in दाउरु of Avestan as compared with its Sanskrit original दारु ;

(3) The change of one letter into another or the droppage of one and the coming up of another in its place simultaneously ; as exhibited by the change of स् into श् on the passage of Sanskrit वातैस् into the Avestan वातैश्.

All these changes are found illustrated in the above list.

(c) **Words identical in meaning but differing in two letters.**

Let us next follow the line of differentiation of the one language out of the other a step further. Here is an illustrative list of words differing in two letters yet identical in meaning :—

	Avestan.		Meaning.		Sanskrit.
1.	मॅरॅघ	=	bird	=	मृग.
2.	बूमीम्	=	earth	=	भूमिम्.
3.	द्वरॅम्	=	door	=	द्वारम्.
4.	अद्वानॅम्	=	way	=	अध्वानम्.
5.	वीतस्तीम्	=	a span length	=	वितस्तिम्.
6.	स्तूतो	=	of praise	=	स्तुतस्.
7.	तनुनाम्	=	of bodies	=	तनूनाम्.
8.	अज़ॅम्	=	I	=	अहम्.
9.	जम्यात्	=	might come	=	गम्यात.
10.	चीत्	=	also ; ? ;	=	चिद्.
11.	ख्ष्माक	=	your, yours ;	=	यौष्माक.
12.	यू.ष्ॅम्	=	ye, you ;	=	यूयम्.
13.	अइनिक	=	front, forehead ;	=	अनीक.
14.	यत्	=	when, since ;	=	यदा.
15.	यवत	=	as long as;	=	यावत्.
16.	यस्न	=	worship, sacrifice	=	यज्ञ.

	Avestan.		Meaning.		Sanskrit.
17.	यओश	=	purity ;	=	योस्.
18.	येजि	=	if ;	=	यदि.
19.	याह्	=	to wear or put on	=	वस्.
20.	अइवि	=	to, at, on, upon, in, against, up-to, towards, above, around etc.	=	अभि.
21.	वॅरॅज़	=	to till, to work	=	वृह्.
22.	हद्	=	to sit	=	सद्.

Here we find that ष and ग, व and भ, द and ध, ज and ह, ज and ग, are the pairs of letters the elements of each of which are liable to interchange places during the passage of a word from Sanskrit into Avestan.

(d) Words identical in meaning but differing in three letters.

A greater change, during the evolution of a new language out of an old one, is exhibited by those words which though yet bearing the same meaning have suffered a good deal of alteration, three of the original letters having been replaced. A list of some such words is given hereunder :—

	Avestan.		Meaning.		Sanskrit.
1.	हिन्चइति	=	he sprinkles.	=	सिञ्चति.
2.	उर्वरनांम्	=	of trees	=	उर्वराणाम्.
3.	हुतश्तॅम्	=	well-formed	=	सुतष्टम्.
4.	अवज़इति	=	he rides to	=	आवहति.
5.	हातांम्	=	of beings	=	सताम्.
6.	वीस्पॅम्	=	all	=	विश्वम्.
7.	आहुइरिश	=	Ahurian or Āsuric	=	आसुरिम्.
8.	आज़इतिश्	=	oblation	=	आहुतिस्.
9.	यस्न्य	=	worthy of adoration, worship; adorable;	=	यज्ञीय.
10.	येइत्इ	=	if	=	यदि.
11.	येश्नि	=	worship, sacrifice, praise, ceremony;	=	इष्टि.
12.	अइविथि	=	estranged	=	अवीथी = one who has forsaken the road.
13.	अनषवन्	=	unholy, impure	=	अनृतावन्.
14.	अन्तरॅइता	=	standing between	=	अन्तःस्थ.

	Avestan.		Meaning.		Sanskrit.
15.	अफ़ज़ह्न्ति	=	childless	=	अप्रजा.
16.	अरस्क	=	envy	=	ईर्ष्या.
17.	असान	=	stone, sky	=	अश्मन्.
18.	अश्तदसन्	=	eighteen	=	अष्टदश.
19.	अस्पो-स्तान	=	horse-stable	=	अश्वस्थान.
20.	अहंख्शत	=	Innumerable	=	असंख्यात्.
21.	आफ्रिवन्	=	benediction,		
			blessing	=	आप्री + वाणी.

(*Note :—In this word three syllables have changed a lot.*)

Here again we notice the pairs ह and स, न and ण, श and ष, त and ट, श and स, व and प, the members of each of which are liable to change places during the passage of one word from one language on to the other.

(e) **More complex alterations in letters.**

Differences in word-forms without alteration in sense can become more pronounced. We need not prepare seperate lists for words differing in 4 letters, 5 letters and the like. The examples of सुतष्टम् and सजुष् of Sanskrit becoming even हुनाश्तॅम् and हजओष in the Avestan, or Sanskrit यजामहे and भरामहे becoming यजमह्दे and बरामह्दे respectively in the Avestan, should suffice to convince all of the occurrence of this phenomenon.

These four words do respectively mean (1) well-formed (2) a loving friend (3) we worship and (4) we carry.

(f) Displacement of letters.

Of greater complication is the phenomenon by which out of the letters in a word one displaces itself to occupy the place of another letter in the same word whereas this other letter occupies the place of the former. Even Yáska was well acquainted with this important philological occurence. Examples in Avesto-Sanskrit words too are not lacking. Thus हिज्वा Avestan and जिह्वा Sanskrit both mean 'the tongue'. Here ज has become ज् and also displaced ह to occupy the position thereof, which ह had no other alternative left but to occupy the vacated place of ज. आथ्रव evolving out of अथर्वा = priest, furnishes another example of the phenomenon. The final आ and the initial अ changed places and the र instead of sticking on to the head of व felled itself down to occupy the feet of the preceding letter थ.

Displacement thus follows two courses: firstly it may mean mere slight shifting of the position of a letter as in the case of र of अथर्वा just discussed; secondly it may have a far-reaching effect and result in one letter shifting itself on to the place of another which in its

turn may come to occupy the vacated place of the former. This has been amply exemplified by the ह and ज of जिह्वा and अ and आ of अथर्वा.

(g) Corollary (Ahura Mazda).

The important corollary worth being drawn from all this here is that the अ in ह of महद् can easily shift itself from this place on to द् making same द and reducing the ह into ह which, according to the law governing the ह and ज़ couple discussed in item (c) above, can easily become a ज़्. The net result is the evolution of the Avestan Mazda out of Sanskrit महद् under the effect of these two simple philological operations. Similarly the ह and स pair referred to in item (d) above causes the evolution of the Avestan Ahura out of the Sanskrit असुर. The two Avestan supreme words Ahura and Mazda are thus no other than the Vedic असुर and महद् which have followed simple philological laws discussed in the preceding items.

Asura in Veda, Ahura in Mantra-Bráhmaṇa of the Sám Ved Samhitá and Gobhil Grihya Sutra etc. as also in Avestá afford the strongest proof in favour of the above statement.

(2) Similarity in grammatical laws.

Jakson, that able disciple of Geldner, has beauti-

fully summarised the language similarity question on pages XXX to XXXIII of introduction to his grammer. Says he :—

"The *language* of the Avesta is most closely allied to the Sanskrit. ...In its *phonology* the Avesta agrees with the Sanskrit in its vowels in general....... In *inflection* the Avesta shows nearly the richness of the Vedic Sanskrit. There are *three genders*, masculine, neutor, feminine ; likewise *three numbers*, singular, dual, plural.......... There are *eight* well-developed *cases* of the noun and the adjective ;....... The classes of declension agree exactly with Sanskrit ; the method of forming *comparison of adjectives* corresponds. The *numerals* answer to Sanskrit ; except Avesta aeva 'one' opposed to Sanskrit éka, Avesta baévar—'1,0000,' but Sanskrit ayúta. The Avesta *pronouns* closely resemble the Sanskrit.......The *verbal system* in Avesta and in Sanskrit are in general identical. The *roots* are chiefly monosyllabic and are subject to the same modifications as in Sanskrit. In *voice*, *mode* and *tense* and in their *conjugation-system* the two languages quite agree. The *endings* show equal antiquity with the Sanskrit..... The Avesta possesses like facility with the Sanskrit in forming words by means of *prefixes*, and by adding *suffixes* of primary and secondary derivation. The

same classes of *compounds* may be recognised in both tongues."

On the basis of Jackson and Kanga we can add that even in the case of *Sandhi* the rules do agree in the two languages although external Sandhi is almost absent in the Avesta.

Chatterjee, whose commentary on the Gátha, Parsees of today are enjoying so much, has recently pointed out that the absence of a grammer amongst the ancient Pársees is to some extent made up for by the rules of the elaborate grammer of Páṇini coming to our rescue in the case of the Zarathushtrian Gáthas exactly as in the case of all Vedic literature.

It is evident then that the Vedic language gave rise to the language of the Bráhminical treaties which developed into a phonetically different dialect—the Avestan used in Persia, and another much less different language—the Sanskrit, used in India. Páṇini surely did frame grammatical laws applicable to the Vedic, the Upanishadic, the Gáthic (Avestan), the classic and the modern Sanskrit.

The Avestan is thus a genuine daughter of the Vedic language.

(3) Metre-question.

Jackson holds "The metres in which the Gáthás

are composed have analogies in the Veda. Almost all the metrical parts of the younger Avesta are in eight-syllable lines."

Pt. Ganga Prasad in his "Fountain-head of religions" has quoted Mills as under :—

"The Vedic hymns sung in metres are closely similar to those in both the Gáthás and the later Avesta."

Haug has laid much stress on Gáyatrí ásurí, Ushṇih ásurí, Pankti ásurí metres being met with in both Yajura Veda and Zoroastrian Gáthas but unfortunately this misled him entirely regarding the question of evolution of the religion. Instead of thinking that out of the 56 or more metres used in the Vedas the Iranian prophet utilised some three or four which were already known as Ásuri metres, he committed the mistake of thinking Yajura Veda to be later than the Gátha, quite contrary to all comparative philology as well as tradition both Indian as also Iránian. Let all remember that Veda gave rise to Bráhmaṇas on the one hand and through them to Avestá on the other. Thus Avestá is later than Veda but earlier than modern Sanskrit.

(4) Syntax i.e. Similarity in Sentence-formation.

Kanga, the great Parsee grammarian, lexicogra-

pher and Avestan commentator, has discussed the similarity of arrangement of words in a sentence as met with in the Avestan and Sanskrit languages. Instead of quoting rules and examples as done by him we propose to quote samples of sentences from the sections of the Avesta belonging to seperate ages and give their Sanskrit parallel or shade which will prove more interesting and will also convince the readers of the similarity far more easily and effectively.

(a) **Yasna Haptanghaiti.**

This Yasna of seven Chapters is usually taken by Avestan scholars to be the oldest piece in Avesta next only to the Gáthas. Gáthas comprise seventeen Chapters of the Yasna—the sacred element in the Pársee Scripture—out of 72 chapters of which chapters XXXV to XLII comprise the Haptangháiti portion. Out of these chapter XXXVII has its first sentence termed Baj Jamvání for this constitutes a sacred prayer fit to be repeated in a low murmuring tone. This Báj runs as under :—

इथा आत् यज़मइदे २ अहुरॅम् मज़्दांम् यॆं गांम्चा अॅषम्चा दात् अपस्चा दात् उर्वराआस्चा वङ्हुहीश रओचाओस्चा दात् बूमीम्चा वीस्पाचा वोहू ॥

An English rendering of Kángá's Gujeratı

interpretation of this sentence would run as under :—

"Here, in this manner, do we remember (or contemplate upon) Ahura Mazda who created animals as well as cereals; (moreover) who created water as also all plants; (besides who) generated (heavenly) lights and earth (or land) with all enjoyable luxuries (thereon)."

A pure Sanskrit rendering of this would read as under :—

इत्था अत्र (आत्) यजामहे असुरम् महान्तम् यः गाम् च इषम् च अदात् अपश्च अदात् और्वरेयाश्च वस्रीश(च)रुचश्च अदात् भूमिम् च विश्वा च वसूनि ॥

Of all the words here only the Avestan parallels of और्वरेयाश्च and वसूनि are grammatically wrong; all others are grammatically correct Sanskrit only phonetically changed into the Avestan quite in accordance with the laws of comparative philology. Even out of these two words उर्वरा meaning 'fertile land' in Sanskrit has not been made और्वरेयाश्च to mean 'the products of the fertile land, but retained as such and taken to mean that way and then declined on Avestan lines. We thus get उर्वराओस्चा meaning 'and plants.'

वसूनि meant 'many Vasus' but instead of turning वसु into its plural वसूनि Avestans took वसु itself to be the

plural form as well. Thus वोहू the phonetical and comparative philological parallel of वसु came to mean वसूनि as well.

Of the remaining word-forms which are grammatically correct Sanskrit, we will now follow up the phonetic evolution from Sanskrit into Avestan word for word hereunder :—

(1) इत्था :—through the droppage of त alone became इथा. This change was facilitated by the allied forms यथा तथा कथा already existing in the Sankrit language. By turning इत्था into इथा Avestans brought it to be at par with those very forms.

(2) अत्र .—dropped its r (र) and lengthened its अ into an आ thus becoming an आत् in the end. Were however we to follow Bharuchá-the most erudite scholar, then this Avestan आत् is simply the Sanskrit आत् itself and both mean not 'here' as done on the basis of Kangá above but only 'on that account.'

(3) यजामहे :—lost its long आ and turned its ज into ज but the change of हे into इदे is a result of very rough handling no doubt. That the change in question however did necessarily take place at some transitional period, is proved by other examples too met with in the Avesta, where this word is used.

Thus "Yimahe yazamaide" for "Yamasya yajámahe" is another example in question. Similarly मरामहे too did give rise to वरामइदे

This evolution of द out of ह can be easily followed by tracing Sanskrit हस्त through Avestan Zasta into Pahlavi and Persian दस्त.

Thus यजमइदे and वरामइदे do only show that Yasna is much later in comparison, with Gátha wherein these words occur more rarely than in Yasna, these being typically Yasnian formulae.

(4) Asuram Mahántam :—Asura had become Ahura even in India, as in the Mantra Bráhmaṇa of the Sáma Veda this form is visible. Ahurem for Ahuram only exemplifies the so common change of अ into ⌣ on its passage from Sanskrit into the Avestan as also manifest in Avestan Nemasete (नॅमसॅते) used by the Pársees in place of Vedic Namaste (नमस्ते).

Re. महान्तम् and मज्दाम् we would state that the word महद् of which महान्तम् is the accusative singular form, itself became मज्द and then मज्दा in the Avestan and the latter was then declined as an आ ending masculine base giving मज्दाम् in the accusative singular. Thus though original मज्द was pure and simple Avestan parallel of Sanskrit महद् or महत् still the accusative

singular in the Sanskrit and the Avestan appeared quite different and unconnected as if these were poles apart.

(5) यः is singular in Sanskrit of which the plural is ये. The Avestans have only taken this ये as singular in the sense of यः. Otherwise both are the same only the य of ये has become much shorter.

(6) Gáṃ :—has only got nasalised into गाम्.

(7) च अदात्:—is the pada (i. e. separate word) form; its Saṇhitá (i. e. compounded) form would be चादात्. A little rough splitting would give us चा + दात् the form met with in the Avestan where चा then got attached to the preceding word instead of keeping with the succeeding one as in Sanskrit.

(8) यवम् has become अर्वम् only by losing a little of the य tendency in the beginning and acquiring same in the middle. In the meaning of cereals it was already used in the Vedas as well known to the students of Yaska's Nighantuḥ and Nirukta.

(9) चा दात् (See 7. above).

(10) अपस् is the same in both languages.

(11) चा दात् (see 7. above).

(12) औवंरेयाश्च—has been dealt with in the very

beginning of this discussion of the evolution of the individual words of this Báj. Of course the final च did elongate into a चा.

(13) वस्त्रीश(च) :—gives वहुहीश् through the replacement of स by ह्ह as in the evolution of Avestan अह्हु out of Vedic असु and finally by the splitting up of वी into उई. The final च in reality was never there but the ending श् of वस्त्रीश् is a visarga or स् which becomes श् in Sanskrit only if followed by a च. It is thus that the Avestan did borrow this श ending.

(14) रुचश :—has become रोचाओस् by a good deal of elongation and broadening out i. e. by its उ becoming an ओ through the coming up of an आ; another अ came up after च making same चा; while the final श changed into स् and also took up an ओ as a prefix thereto. Regarding श् स् a simpler still explanation can be that Avestans allowed initial स् to remain as such and did not make it श् even before a च as Sanskrit sandhi rules always require.

(15) चा दात् (See 7 above).

(16) भूमिम् च :—has only changed its भ into ब, and इ into ई; besides it has just lengthened its च into चा.

(17) विश्वाच :—has become वीस्पाचा by lengthening

of च into चा, इ into ई and also by following the example of अश्व changing into अस्प (a horse).

(18) वसूनि is the grammatical requirement of the correctness of the Sanskrit form of such a sentence but license has been taken of the use of the singular form for the plural because विश्वा meaning "all" is there to qualify this but it was not grammatically justified. Therefore Vasu used in the sense of Vasúni meaning "all enjoyable luxuries" gave Vohú simply by changing its स into ह as in अहुर from असुर ; and also by अ of व in वसु being changed into ओ of Vo of वोहू exactly as we often get mazdáo for महद्. Further still the final उ has also become an ऊ.

This discussion should suffice to exhibit the absolute similarity of the Avestan language with the Sanskrit in the long run. Of course it goes without saying that due to lapse of time and on account of the long distance the language did suffer a great change something like what happened later in India itself during the evolution of the various Prákrits.

When thus studied the Avestan film does brighten up nicely under the Vedic torch emitting its sharp light through the aperture of the science of Philology.

We shall now take up some more passages to illustrate these very points.

(b) Zarathushtrian Gáthas.

As stated before the Gáthas comprise seventeen chapters of the Avestan Yasna. These are numbered XXVIII to XXXIV ; XLIII to XLVI ; XLVII-L ; LI ; LIII. To examplify their language a celebrated saying of Zarathushtra-the prophet, may be quoted from the Gátha Ushtavaiti. Yasna XLVI. 10 reads as under:—

यॅ वा मोरश ना गंना वा मज्दा अहुरा ।
दायात् अङ्हउश् या तू वो २ इस्ता वहिश्ता ।
अषीम् अषाइ वोहू रव्षथ्रम् मनङहा ।
यांस्चा हख्षाइ ख्षमावताम् वह्माइ आ ।
फ्रो २ ताइश् वीस्पाइश् चिन्वतो २ फ्रफ्रा पॅरॅतूम् ॥

Such is the original Gáthic language transliterated into Hindi characters. Its Sanskrit parallel would run as under :—

ये (or यः) वा मयि (for मह्यम्) न (र)ाः or (नरः) ग्राः वा महत् असुर । देयात् असोस् (श्) या तु (अवेत्) (अवेः) (विविद्विषेत्) वसिष्ठ (ष्ठम्) । शमम् शमाय वसु क्षत्रम् मनसा ।

यांस्च सख्याय (शिक्षायै) युष्माक ब्रह्माय आ ।
प्र उ तैस् (श्) विश्वैस् (श्) (for विश्वेभिश्) चिह्नितः (तस्य)
प्र प्र पारयितुम् ॥

These mean :—Whoever gent or dame, O Ahura Mazda ! offers me his or her life, would know of heaven, also of pure righteous peace for its own sake, would cherish divine rule through his or her noble divine mind, (whom I do accept) for initiation into your friendship and for (participation) in your praises ; may I, with them all, proceed forward, on and on, towards crossing the bridge of cognition where the evil and good are separated apart.

All the above Avestan words except the doubtfu वों २ हस्ता [which too has however been compared to अवेत्थाः=वेत्था=वेस्था=वोहस्ता by Chatterjee and Bilimoria in their Gátha] resemble, those Sanskrit words the meanings of which they very nearly bear, so manifestly that we do not deem it necessary to discuss each word separately. There is only one word however i. e. पॅरॅतूम् meaning 'bridge' which needs reference. It is derived from पारयितुम् meaning "for crossing", so that in 'crossing a bridge' the word for crossing has been made to mean the bridge i. e. what had to be crossed.

Let us now take up a stanza from Zaráthushtra's speech as delivered, according to the theory of Avestan scholars, through his own mouth. Says the prophet in Ushtavaiti Gátha Yasna XLV. 11.

यम्चा (ता)दए २ वैंग् अपरो २ मष्यांस्चा ।
तँर-मांस्ता योरइ ईम् तँर-मन्यंता ।
अन्यैंग् अह्मात् यँ हो २ इ अरँम्-मन्याता ।
सओष्यन्तोर दैंग्-पतोरइश् स्पॅन्ता दएरना ।
उर्वथोरबराता पता वा मज़्दा अहुरा ॥

This is the actual Gáthic transliterated into Hindi characters. Its Sanskrit parallel would however run as under :—

यस् ता (or च) देव अपरो मर्त्यांश्च ।
तिरोऽमसत यो (or ये) इत् ईमम् तिरोऽमन्यंत (न्यत) ।
अन्यं अस्मत् ये हु इत् अरम् अमन्यत (न्त) ।
सोष्यन्तः देय (दान) पतिस् (श्र) श्वेताः (शिवतमा.) देयाः (दानाः) ।
उर्वतः भ्राता पिता वा महत् (or महान्) असुरः ॥

These mean :—

Ahura Mazda is a friend, a brother, and a father even unto Daevas and men whom He counts as little for they count Him as little. Such are quite apart from us who count Him as sufficient—(yes Him the) Saviour, the Lord of revelation, and the Blessed Revelations themselves as well.

Here too the Avesto-Sanskrit similarity is too apparent to need any discussion over individual words. Only उर्वथो=a friend appears to have no proper Sanskrit base though through उरु=broad and vast.

उर: = chest (heart), a connection may be established, for a friend is surely one who is large-hearted, who has a space in his heart for others. This idea of empty space may also have been responsible for उर्वा coming to mean "soul" in Avestá. Large-heartedness may also be responsible for the Avestan उर्वाजॅमा meaning love or friendly feeling.

Thus in the above stanza, excepting उर्वथो, all else is Sanskrit modified into Avestan due to philological changes caused by the great lapse of time.

Even उर्वथो is Sanskrit उर्वत: i. e. 'vast' of which त changed into थ while : and ओ do interchange for Sandhi's sake even in Sanskrit itself.

(c) **Yashts.**

Having thus quoted passages from the Gáthas and Yasna Haptangháiti showing similarity of the Avesto-Vedic languages we may now quote from Yashts, another part of the Avestá, too.

Bághán, Haoma, and Sroosh Yashts comprise Yasna chapters only and as such are bound to resemble more or less the Gáthas and Yasna Haptangháiti quoted above, in language. We would therefore here quote from another Yasht to illustrate the typical Yashtian language.

Hormezd Yasht sentence I. runs as under :—

पॅरॅसत् ज़रथुस्त्रो २ अहुरॅम् मज़्दांम्, अहुर मज़्द मइन्यो २ स्पॅनिश्त दातरॅ गए २ थनाम् अस्त्वइतिनाम् अषाउम्. .. .

Its Sanskrit shade would run as under :—

अपृच (च्छ)त् ज़रथुस्त्रो असुरम् महान्तम् असुर महत् ! मन्यु: (or मनुः) शिवनिष्ठ ! दातर् ! गाथानाम् अस्थिवतीनाम् शम् (शिवम्) ... ..॥

Which means :—

Zarathushtra asked Ahura Mazda :—

"O holy Ahura Mazda ! Thou most beneficient spirit ! Thou holy creator of the revelational psalms as also of corporeal (lit. back-boned) existence." Here too, as quite apparent, all is Sanskrit modified except गए २ थनाम् which will be Sanskrit if taken to mean Gáthánám which meaning fits exquisitely as given by us above ; but if it must be made to mean the enclosures, settlements and as a resultant Jehán i. e. world, as done by Kángá on the basis of European versions, then of course a Sanskrit base for same would be a far-fetched one i. e. through Gá meaning earth.

Thus leaving a word here and another there even in very long sentences, all else is Sanskrit, only modified due to lapse of time.

(d) Vendídád.

An important portion of Avestá is termed Vendídád, supposed to be a revelation against the Devas. Although the anti-Deva sentiment has developed to an unjustifiable extreme in this book, yet similarity of the language with Sanskrit has not as yet disappeared altogether. Here is a sample :—

पात—नो २ त्विष्यन्तत् पइरि, मज्दाआंम्च आरमइतिश्च स्पॅन्तस्च, नसे दए २ वी द्रुख्श, नसे दए २ वो २—चिथ्रे, नसे दए २ वो २—फ्रकरश्ते, नसे दए २ वो २—फ्रदाइनि, अप द्रुख्श नसे ॥

Vendídád Fargard VIII. sentence 21.

Its Sanskrit shade would be :—

पात् नो द्विष्यन्तात् परि, महत् च अरमतिश्च शिवतमा च, (श्वेना च), नशय दैवी द्रुह (द्), नशय दैवो-चित्र, नशय दैवो-प्रकृष्ट, नशय दैवो-प्रदात् . अप द्रुह (द्) नशय ॥

Kángá translates it into Gujrati of which the English rendering would run as under :—

"O Hormazda ! and Spentármad ! do you save us from the invisible. O Devi Druj ! you get away. O seed of the Deva ! you get away. O evil (noise) of the Deva ! get away thou hence. O following of the Deva-system ! thou get away, whatever thou be in reality. O Druj ! run you away......"

The language even here is thus only Sanskrit phonetically modified, though rarely made to mean entirely differently as in the case of the words Daeva and Chithram.

(5) Conclusion.

We have thus, during the course of the present chapter, exhibited similarity of the Avestan and Vedic languages in words, grammatical laws, metre as also syntax; besides we have shown by listing words differing in one letter, two letters, three letters and by illustrating cases of greater change as also displacement of letters in a word, all without any alteration in its sense, on its passage from Sanskrit into the Avestan, how Avestan words did evolve out of Vedic ones in course of time. We have discussed the evolution of every individual word in a whole sentence of the Yasna Haptangháiti and also presented samples of languages from all the four parts of the Avestá which scholars refer to four different ages during the course of the origin of the Iránian Scripture.

We trust now we can safely repeat that in our opinion, inspite of the great changes apparent in the Avestan as compared with the Sanskrit, the ultimate difference between the two is not more than that between Prakrit and Vedic Sanskrit.

CHAPTER II.

REFERENCES TO THE VEDA IN THE GATHAS.

The word वएदॅम्

In this chapter references to Veda will be taken up.

The word वएदॅम् (taking which to be Sanskrit वेदम् [though without saying so] most scholars have rendered it into possession, possessor, source of gain or obtaining etc.) occurrs in the Gáthás only twice, i. e. in Yasna XXIX. 10 and XXXII, 11. We may take up the former just now. The later can be taken up later. The phrase पओउर्वीम् वएदॅम्[1] has been rendered into "first possessor, foremost possessor,"[2] and the source

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Note. 1. See Ahunavaiti Gátha section II i.e. Yasna XXIX verse 10.

2. See S. B. E. series Vol. XXXI. The Zend-Avesta part III. by L. H. Mills 1887 edition. Page 12. lines 10 and 35.

of "the first gain and obtaining"[1] by Mills in his Gáthás; whereas Bleeck's English translation of Spiegel's Avesta has "as the first possessor"[2] in place of the same. Haug renders the last line of the trio of the verse into[3] "I too am he, O Aúharmazd ! that Zaratúsht, by him something is first to be obtained from Thee, [that is, his virtue is first from Thee.]

We admit that the Sanskrit word Vedam (वेदम्), assuming वएदम् to be an Avestan equivalent of which have all the above authorities translated it as the possessor, can come from the Sanskrit root विद्लृ=लाभे as well, meaning विद्लृ=to acquire or possess. But it can as well be derived from the root विद्=ज्ञाने meaning विद्=to know, especially when the Sanskrit word वेद

Note. 1. See as above but line 28.

2. See Bleeck's Avesta 1864 edition. Vol. II. Vispered and Yasna, Page 84. line 23.

3. See Essays on the Sacred Language, Writings, and Religion of the Parsees by Martin Haug. Ph. D. edited and enlarged by West. Trubner's Oriental Series. Popular edition of 1883. Page 344. lines 26—28.

is thus derived by all and sundry and also when this root in this sense has been used in this very holy Gáthá more than once. To convince the Avestan students of our point, we would state that even in the first section of this Gáthá i.e. in Yasna XXVIII we do come across this root in its many forms as under :—

1. वांदुश in verse 4,

2. वएर्दस्नो in verse 5,

3. वएदा in verse 10,

and according to Spiegel and Bleeck even.

4. वोइस्ना in verse 10,

In the second section too i. e. in Yasna XXIX, to which the words under discussion actually belong, we do come across the various forms of this root as under :—

5. वीदुये in verse 3,

6. वीद्वाओ in verse 6,

besides 7. 8. विस्तो in verses 6 and 8, till we finally come to

9. पओउर्वीम् वएदेम् in verse 10,

the meaning of which have we to elaborate.

By looking up these references in Spiegel and Bleeck, Haug, and Mills, we arrive at the following points :—

I. Spiegel and Bleeck have interpreted the above eight words by (1) acquainted (2) with knowledge (3) I know (4) thou knowest (5) known (6) who knows (7) found and (8) is known. Out of these eight words they have rendered one only as found and all others as derived from विद्=to know. It is therefore quite strange that they rendered No. (9) into "as the first Possessor" only, forgetting absolutely that these could be rendered with $\frac{7}{8}$ probability into "as the first knower" or "as the primaeval source of all knowledge" and only with $\frac{1}{8}$ probability into "as the first posessor."

II. Haug translates these very words as under :—

(1) is evidenced by (2) this I (would) know and through the instruction (3) are obtainable (4) I shall be acquainted (I shall have become fully acquainted) (5) are aware of or may they know (6) inteligently, wisely (7) is to be admitted and (8) obtained. Thus in 2 cases out of 8 Haug translates these forms as if they were of the root विद्लृ=लाभे and in 6

cases as if they were from the root विद्=ज्ञाने. Is it therefore, not strange that in No. (9) he should have translated it only as if it were derived from the former, and not from the latter as he has only referred to "to be obtained" and not "to be known" as quoted in detail by us in the very beginning.

III. Now let us see what Mills says. In the first section of the Ahunavaiti Gátha he has taken the introductory portion as a separate stanza and counted it as the first. Therefore, our above quoted verse numbers in this case should for the first section be consulted in Mills as 5, 6 and 11, instead of 4, 5, and 10, while in the second section the above quoted stanza numbers agree with Mills as well.

Now Mills translates the above eight words as under :—

(1) Knowing (full well) (2) Knowing (3) I have known (I obtain ?) (4) Thou dost know (5) Are to be known (6) He who understands (knowing) (7) and (8) found.

Thus twice he takes these forms to be from विद्ऌ=लाभे, five times from विद्=to know and once he thinks the former to be a possibility but himself accepts the latter. In the face of this it is really difficult to under-

stand why in the 9th. case he too has interpreted the word वपर्देम् by "possessor" only and forgotten altogether the 6/9 probabilities of विद्=to know.

Our object in calculating the derivation of the forms derivable from विद्=to know and विद्ल=लाभे both as given in the treatises of the European scholars was chiefly to show that it should not at all look strange if we were to render the word वपर्देम् as if it were a form of the root विद्=to know, simply because all the authorities quoted above have intepreted the same as if it were a form from विद्ल=लाभे ; since in 7 cases out of 8 Spiegel and Bleeck derive such forms from विद्=to know, in 6 cases out of 8 Haug does the same and in 6 cases out of 9 has Mills done the same.

Now let us suppose that this word is derived from this root. Then it will be simply "the Source of knowledge" i.e. the "Veda" of the Āryans, because no other source of knowledge in the whole world bears the name Veda except the Rik, Yajúh, Sáma and Atharva of the Indo-Aryans or some other Indian works in the Vedic literature.

At this stage the word पओउर्वीम् would become fully suggestive as it will qualify the word वपर्देम् quite naturally in the sense of the original or first. We

will then understand from this couple of words "The Primaeval Veda".

People might here interrupt us by saying "Strange! this verse refers only to God Mazda who is the first possessor and not to your Veda".

Our reply to them is simple. Firstly, according to current Sanskrit usage वेदस् means a treasure or possession and its accusative singular form will be वेदसं and never वेदम् whereas वेदम् similarly means Veda only and not treasure. Secondly the construction of the sentence is such that in the first two lines the prophet asks, 'Might etc.' for his followers. In the last line he simply connects himself with Mazda or the earliest Vedic revelation of which early revelation he has been so fond througout his Gáthas.

(b) First reference.

Now we may take up the whole verse Yas. XXIX. 10.

यूजँहम् अएइब्यो अहुरा अओगो दाता अषा ख्षथ्रॅम्चा ।
अवत् वोहू मनङ्हाया हुषॅइतीश् रामाम्चा दात् ॥
अजॅम्चीत् अह्या मज़्दा थ्वांम् मॅँहॅी पओउर्वीम् वएॅदम् ॥१०॥
अहुनवइति गाथ हा ॥२९॥

This is a Hindi transliteration of the text adopted by Geldner. Variants include यूजँम् which is nearer still

to Sanskrit यूयम् meaning 'You' as against 'thou.' अएइभ्यो is Sanskrit एभ्यो meaning 'for these'. Ahurá is Sanskrit असुर or अहुर both forms being met there, the former in Veda, the latter in the Mantra Brahmaṇa of the Sáma Veda. It means "O Lord Ahura !" अओगो is no doubt Sanskrit ओजो='strength' as guessed by Mills too in his note 3 to page 12 of his *Zend-Avesta Part III*, though the Pahlavi understood by Neryosangh to imply साहाय्यं misled him to seek assistance, happiness, gladness in this word. दाता is Sanskrit दात(न्) meaning 'give' as rendered by almost all.

So far no diversion from standard grammars has been necessary except for the epithet "You" in place of thou, which simply implies the great honour paid to the Supreme Being and hence need not be taken as a grammatical exception.

Chatterjee and Billimoria have been misled, by a very rare variant अघो to derive अओगो from ओघ:= ओघम्=a gift......from ओख=औंखति=to adorn. This is apparently too far-fetched and full of licenses taken with this word. The simple philological rule applying here is a change of Sanskrit ज into ग on its passage into the Avestan. (Its exact opposite change is suggested by Taraporewala, on the basis of Barthole-mew, in his note on the word आ जन्तु [— √gam, आगन्तु.

The palatalising seems to be due to the I. E. form gem—] occurring in the first line of Yasna LIV—the Airyémá-iśyó prayer.)

Regarding मओगो however, we can also argue that Neryosangh and Pahlavi too were not far from truth because all strength especially if given by a kind providence must be a sort of assistance to us. Moreover both these authorities are giving the purport rather than the paraphrase. Therefore, our rendering the word into ओजो=strength would rather strengthen them instead of contradicting.

But in the interpretation of the next words अषा क्षथ्रॅम्‌चा we fear these authorities have gone too far away by using the dative everywhere which they seem to have done only on the assumption that अषा is really अषाइ, the dative singular form which has dropped its इ in course of time. But for treating क्षथ्रॅम् too similarly even this assumption is not predicable. Thus here either these authorities are wrong or the grammar of the great lexicographer Kanga.

A very rare variant of अषा in the manuscript is अषॅम्. This accusative singular suits admirably with क्षथ्रॅम्‌चा and gives the sense "(Give) rectitude and kingly power." Chatterjee has therefore adopted this अषॅम्.

But most, almost all, manuscripts have अषा which can only mean अष with its final आ lengthened according to the Gáthic rule of the lengthening of final short vowels. In this अष form it will be the singular of the instrumental as well as the vocative. Hence Mills also is correct in addressing as "O Righteousness" and so too is Haug. But the instrumental allows us to render it as '(Give) through Righteonsness' as well.

The correct idea expressed by the first line therefore would be expressed as under :—

O Ahura ! O Righteousness ! Do you grant strength (and assistance) for these ; (also) truth, (besides) kingly power[1] through rectitude.

Geldner's manuscript MF_2 inserts an extra आ somewhere near स्वअमृचा. This can be taken to give the sense of "completeness" to all the gifts asked for.

If Neryosangh and Pahlavi must be respected an additional sense will have to be infused into the above as under :—

For the (service of) Ashvahista, Sehrevara and Gvehmana (as per next line) i.e. for religion, kingship

1. A hidden hint will compel us to see invocation to Rule Divine too in the words of this line.

and noble mind ; O Lord ! grant ye help to these (disciples of mine).

This leads us to a consideration of the next line which is simpler. Bharucha's *Avesta-English Glossary* 1910 renders अवत् into 'this much' on its page 15. वोहू मनङहाया is apparently instrumental singular meaning 'through Good mind', though the two above authorities have gone out of their way in changing it into the dative. Haug has made the mistake of taking it to be a vocative or accusative form. Mills has erred by partially taking it to be the locative ; and Chatterjee and Billimoria have wrongly renderd same as if it were an accusative form. Even if the purport of all these be correct still all these changes were quite uncalled for. For the form as it stands means "(Give these) this much through the good Mind", which suits the text quite nicely.

What sort of good Mind ? That which could grant (या दात्) happiness (रामाम्) and (चा) comfort (हुषद्तीश्). This last word has numerous variants in Geldner which however do not help us more than this form itself. We do not see much use in Chatterjee's deriving it from सुस्थिति for the form is apparently Sanskrit सुशयतिश् meaning state of fine sleep ; hence the word has been correctly rendered into 'peaceful amenities of

home' by Mills although not incorrectly into 'welfare' by Chatterjee and Billimoria themselves. But the correct idea conveyed is "comfort such as that of sound peaceful sleep."

Thus, so far the verse means :—

O Ahura ! give you to these strength, rectitude, and kingly power. Through truth, O Khshattra ! (grant them) this much, (but do so) through the good Mind which could grant (them) happiness and comfort.

Now we come to the last line. अज़ेम् is 'I' being अहम् of Sanskrit. चित् makes it interrogative as per page 57 of Bharucha's *Glossary* 1910 edition. The sense would be :—

I have asked strength etc. for these comrades of mine but *what* do I ask for my own self ? The reply would be as under :—

अज़ेम् थ्वांम् मईंही = I contemplate upon you, मज़्दा = O Great one !

चित् अह्या पओउर्वीम् वएदॅम् = also upon the Primaeval Veda of this (world or life). The whole line would thus mean :—

Myself ? (I) contemplate upon you ! O Great One ; also upon the Primaeval Veda (revelation) of this (world or life).

Needless to add that a large number of Geldner's mannuscripts have अर्ज़ीम and चित् as separate words exactly as translated by us ; or that most interpreters have missed the sense of अश्वा:, Neryosangh and Pahlavi either missing it altogether like Chatterjee and Billimoria or substituting अयम् for it altogether without any justice ; while, Mills and Spiegel changed it into 'of these' quite without any jusification. We, on the other hand, have not mishandled even चित् rendering it as 'what ?' and 'also' only, quite in accordance with Bharucha's *Glossary*.

In fact this चित् misled all. Chatterjee and Billimoria misplaced this 'too'; so did Haug. Mills and Spiegel took it to mean 'for' which it does not. Neryosangh had left it as 'चित्' but scholars made a mistake in handling the same.

It is important to note here that in his interpretation of Yasna XXXII. 11. Neryosangh has rendered a चित् or चीत् into च=and ; while in brackets he has done it into किल=surely. These fit in most beautifully into our above rendering. The line thus means :—

I meditate upon you, O Great Knower ! [अहं महाज्ञानिन् ! ध्यायामि (Neryosangh) श्वांम् (Avesta)] ; and surely [चित् (Avesta)=च (किल) (Neryosangh in Yasna XXXII. 11. A.)] upon the Primaeval [प्राक्तनां (Neryo-

sangh to qualify fem. लश्विं which however in our case will be प्राथमं since we retain Vaedam as such untranslated and same is not feminine)] Veda (Avesta) of this (world or life).

The second mistake of these scholars consisted in their handling अह्या wrongly by changing it into "of these," leaving it out altogether or taking it as प्रथम्.

Here too in support of our rendering of अह्या into 'of this world or life' we would invite the attention of our readers to Yasna XLV. 3. and 4. where expressly God's word is spoken of as अंघेउश् अह्या पौर्वीम् and अह्रेउश अह्या वहिश्तेम् rendered by Chatterjee into "the fundamentals of this life' and 'the best for this life' ; but by Mills into 'this world's first '(teaching)' and 'this world's best (being)'. It is thus clear that in Yasna XXXII. 11. too though the word अंघेउश् has not been uttered, for metre did not allow it, still the prophet had it in mind and he used the word अह्या as an abbreviation for अह्या अंघेउश् because there too is he talking of the first or Primaeval doctrine. In fact as observed by Mills in note 2 to page 126 of his *Zend-Avesta Part III*, "The 'first teaching' was a prominent idea with the Zarathushtrians".

Thus our interpretation is nothing more than that

obtained from Avesta through Neryosangh, of course in the light of our Vedic torch.

In our rendering, as any unbiassed reader can see for himself, there is absolutely no व्यत्यय i. e. use of exceptions to grammar.

The whole verse may now be interpreted as under :—

O Ahura ! O Asha ! through rectitude grant these kingly power, strength, and truth ; (aye) this much through good Mind which could grant comfort and happiness. Myself ? (I) contemplate upon you, O Great Knower ! also upon the Primaeval Veda of this (world or life).

The Sanskrit construction of the verse would be :—

यूयम् दम्यो अहुर ! ओजो दात् (or तन्), अष ! (अषम् or अषेन्) क्षत्रम् च । (एत)ावत् वसु मनसा यः सुशयनिश रामाम् च देयात् (दधात्)। अहम् (चित्) अमंसि त्वाम् महद् ! चित् अस्याः पौर्व्यं वेदम् ।

Great help has been derived here from Chatterjee's rendering for which we are deeply indebted to him.

The above interpretation of the verse is free from any omissions, additions, or alteratations.

One word more about the verse under considera-tion.

Neryosangh's महाज्ञानिन् त्वत्तो ध्यायामि लब्धि compells us to see, in his rendering and therefore in the word मॅंख्ही of the original, a sense of begging, from the Omniscient Lord, not directly as such but through meditation upon Him. This doubt is confirmed by the Punjabi मगदैं and Hindi मांगहि both meaning 'I beg,' and words of which other philological origin is missing. If this is the purport of the text than पश्नोउर्वीम् वएदॅम् are most aptly placed ; for the prophet meditates upon Omniscient God in order to obtain this Primaeval Veda. In our Gáyatri too we (धीमहि) meditate upon God (धियो यो न प्रचोदयात्) who might stimulate our intuitional faculties on correct lines of thought. If मेंख्ही is acceptance or admitting, then we too (वृणीमहे) do accept (महत्) the Great Omniscient Lord.

Need we now add that Gáthas do refer to Veda directly as so apparent above, and conclusively prove that the author believed in Veda just as he believed in Mazda—the Rigvedic Supreme Being, as his most cherished objects.

(c) Second reference.

Let us now take up the second reference to Veda in the Avesta. Ahunavaiti Gátha Há XXXII-II

when transliterated from Geldner into Hindi characters would read as under :—

तप्चीत् मा मोरॅन्दॅन् ज्योतूम् योइ द्रॅग्वतो मज़िबीश् चिकोइतॅरॅश् । अहुहीश्चा अङहवस्चा अपयेइती रएखॅनङ्हो वएॅदम् । योइ वहिश्तात् अषोउनो मज़्दा रारॅष्यांन् मनङ्हो ॥११॥

अहुनवइति गाथ हा ॥३२॥

Variants of the words of this verse which help us to trace them to Sanskrit originals and which Geldner has noted in his notes are as under :—

चित्, मृन्दांन्, ज्योइतीम्, मज़ीबीश्, चिकोइतरॅ, अङ्हुईश्चा, अङहवस्चा, अपयेइते, रएख्नङ्हो, अषओनो, and रारॅष्याम् ॥

Helped by these as also by Kanga's grammar, besides Neryosangh, Chatterjee, Spiegel and Mills, we arrive at the following true rendering of the verse :—

Verily they destroyed my revelational life (who soever) were repeatedly injuring the minds of the pure to deflect them from heaven i.e. every thing best, O Mazda ! who considered the wicked ones in terms of greatness ; from (such) money hunters, (noble) householders (both men and women) do snatch Veda away.

It is thus clear that the prophet considers the destroyers of his revelational life as unworthy of handling the sacred Vedas. This shows his deep respect for the Vedas.

Let us here point out how the previous scholars erred in rendering this verse.

I. मोरॅन्दॅन् is past, रारॅश्यांन् is freqeuntative past, चिकोइतरॅ again is frequentative past. Chatterjee has done all these into present and so has Spiegal. They were misled by Neryosangh's same mistake. Mills saw future in ष्य of रारॅश्यांन् forgetting entirely that ष was of रिष and not of future. Misled thus he tried to read a future in मोरॅन्दॅन् too hence he was doubly mistaken.

As in Sanskrit all these three are past forms and Kanga's grammar suffices for their correct derivation.

II. Spiegel has erred in the number of the pronouns too. For the sake of variety only the verse has योइ योइ twice, the correct number being plural as in ते or as in the three above verbal past forms. Similarly रपखॅनङ्हो too is simply used in singular for the sake of variety only i.e. to break the monotony of the verse.

III. Spiegal and Mills have been misled by Pahlavi 'Kadak-Khúdái gabránésman,' to see the ablative form in अहुईस्चा and अकइयस्चा whereas they are nominative ones according to Kanga

and Neryosangha both. Chatterjee is not correct in taking them as accusatives especially because it compells him to give these an evil sense unwarranted by the general good use of these in the Avestan.

IV. "Riknah vindisnő" of the Pahlavi, threw Mills, into the mistake of seeing "gifts of inherited treasures" in रएखॅनङ्हो वएॅदम् instead of grasping the two words seperately into "Veda ; away from the moneyed ones;" similarly Neryosangh's आनन्दलब्धिं made Spiegel see "cheerful possession" in these very unconnected words. Chatterjee has mistaken the accusative वएदॅम् for the dative.

The safest plan is to leave 'Veda' as Veda, for it is neither लब्धि nor acquisition nor possession nor inherited gift. It is Veda first and everything else afterwards.

In other points almost all are correct.

Now let us cite authorities in support of our rendering. Had वएॅदम् been a form of ई-ending feminine base on which assumption Neryosangh seems to have rendered it, the form then would have been वएदीम् as given on page 79 of the grammar in article

110. But the maximum latitude taken with this word only in two manuscripts and that only in this verse and never at all in Yasna XXIX. 10 is to make it वएदिम् and never वएदीम्. This compels us to take it as a form of the अ ending base वएद which is nothing but Sanskrit "वेद" just as Avestan दएव is Sanskrit "देव". Whether this base be neuter or masculine we will get वएॅदम् from वएद in the accusative singular for both अष (neuter) and पुत्र (masculine) yield अषॅम् and पुत्रॅम् only.

It is thus clear that वएॅदम् of Yasna XX1X. 10 or XXXII. 11 is merely the accusative singular form of the अ ending base वएद which is simply Sanskrit वेद and nought besides.

It is surprising that this 'Veda' kept entirely hidden in the Avesta for at least twenty five centuries and no Iránian, European or Indian could see it there except Chatterjee who too saw it only as acquisition and never as the Indian Veda in Yasna XXXII. 11 only or as "I know" in XLVI. 2 or as "shall I find in XLVIII. 9 where as in Yasna XXIX. 10 he too saw only वेथं in place of वेद much less the Indian Scriptural वेद.

Having thus failed to interpret 'Veda' correctly those scholars could not remain self consistent.

Thus Spiegel rendered it into 'possessor' and 'possession'; Mills into 'possessor' and 'inherited gifts;' Chatterjee into 'object of knowledge' and 'acquisition whereas Neryosangh had to change ध्याम् into स्वत्तो i.e. render an accusitive into an ablative simply to pay the price of remaining self-consistent in rendering वएदॅम् into लब्धं.

Our leaving वएदॅम् as वेद thus cuts the gordian knot once for all and shows that the Veda does reveal itself even when buried however deep.

Next let us cite evidence for our interpretation of रएखॅनङ्हो. We, too, like the Europeans would here appeal to Vedic Sanskrit रेक्ण read in the names of धन = wealth in the Nighantu, lexicon of the Veda. Geldner's variant रएख्नङ्हो helps us here by containing रएख्न (Sanskrit रेक्ण) as a component part of itself. With its help alone has Chatterjee translated the word into 'of wealth' and Mills, helped by Pahlavi 'Riknah vindisnō,' did render it into "inherited treasures." Unfortunately these scholars failed to handle this piece of evidence usefully.

रेक्ण is no doubt wealth and रेक्णसः its genitive singular form. So far they were right but they forgot that this very form was also obtained in the ablative

singular exactly as in the word चन्द्रमस्. Thus the word meant "from wealth" and not "of wealth" as rendered by them.

Further more, the word being essentailly Vedic in the view of these authorities, Vedic authorities will be better able to explain it. Sáyaṇa, whom all follow, also refute ; whom they criticise but also upon whose shoulders they stand in order to look great, that Sáyaṇa in his commentary on the Rigveda I. 162. 2. reading.

यन्निर्णिजा रेक्णसा

says :—

रेक्णसा रेक्ण इति धननाम रेक्णः रिक्थमिति तन्नामसूक्तत्वात् उभयत्र मत्वर्थो लुप्यते रूपवता हिरण्यवता आभरणेन ॥

[See Tukaram's Bombay edition of *Sáyana Bhàshya* Vol. II. page 135.]

The purport of all this is that the word रेक्ण (=gold,) is in this Vedic-hymn used in the sense of 'a golden one.' On this analogy in place of 'wealth' the word would be used for 'the wealthy one' or 'a money hunter' for in order to become wealthy one has to take care of wealth and exert to acquire the same.

For the earlier portion of this middle line of the verse we have simply adopted Neryosangh's reading :—

गृहपतयो गृहपतत्न्यश्च अपहरति

for in the case of the first two words Kanga's *Grammar* supports it while in the case of the third word no better and more consistent rendering has been suggested by other scholars. Regarding the first two, thus on page 85 of Kanga's *Grammar* we find अङ्हवो, the nominative plural of अङ्हु meaning 'lord master' as per page 21 of Bharucha's *Glossary*. By taking a चा this becomes अङ्हवस्चा as per notes 1 and 2 on pages 276 and 277 of the said grammar. This variant as also अङ्हवस्चा are almost equally prominent amongst Geldner's manuscripts.

Again like परैतु and यज़ु discussed in rule 179 on page 124 of the *Grammar*, the feminine of अङ्हु too would be अङ्ही and like दएवी discussed in rule 115 on page 82 of the *Grammar* we will get its nominative plural अङ्हीश् which with चा will give us अङ्हीश्चा which is not remarkably different from a very common variant अङ्हुईश्चा of the rare form अङ्हुहीश्चा which Geldner liked to accept finally as his reading for the verse.

Thus both words do give Neryosangh's interpretation in full accordance with Kanga's *Grammar* and Bharucha's *Glossary*. In this way in translating this line of the verse with the help of Neryosangh in the case of the first three words ; through Vedic

dictionaries and commentaries such as Nighantu and Sáyaṇa in the case of the fourth word (as only partially done by our predecessors)*; and through original Avesta text itself helped by Kánga, in the case of the last but most important word वएदेम्, Sanskrit वेदम्, (just as Avestan नॅमसॅने is merely Sanskrit नमस्ते –Page 87 of Bharucha's *Glossary*–) —all very high authorities no doubt ; we have arrived at the above reading :—

"From (such) money-hunters, (noble) householders (both men and women) do snatch Veda away."
which is merely another form of the idea current in India that "Lakshmi and Saraswati usually do not stay together" or that a Vedist Bráhmaṇa should refrain from hankering after money otherwise he will lose his Veda soon.

Regarding अपयेश्ती of the line we still feel a word of explanation is necessary to support Neryosangh adopted by us. Mills in his notes says "literally 'he takes.'" Chatterjee has "who over-exert" but the construction of the sentence shows that here 'who' has been used as a plural. Spiegel has "is taken away." Mills had "they are seizing away" too. In the face of all these we feel we could not do better than render

Neryosangh's अपहरन्ति literally into "(they) do snatch away" as done by us above.

We may now safely pass on to consider the remaining two lines of the verse.

The last line is simple. We have adopted Chatterjee's rendering except replacing his 'deflect' by "(whosoever) were repeated by injuring to deflect" in order to make it more literally true and grammatically more correct, also to bring out the sense of injury more clearly. Mills and Neryosangh have been misled by smelling an instrumental in मनव्हा which, however, no manuscript bears out. (The incompleteness of Kánga's *Grammar* here strikes one most as, though referring to forms of मनव्ह thrice in art. 167 dealing with the declension of अव्ह् ending neuters he has strangely missed it in articles dealing with masculine अव्ह् ending ones.) Speigel has taken too much license in handling वहिश्तात् अषाउनो मनव्हो as accusatives. Neryosangh's दक्षिणां छिदंति an ingenious literal interpretation of रा=to give, and रिष=to injure i.e. to cut ; hence रारिष=to cut away gifts, but surely this was not the idea put by the prophet into this word. It is simply a "deflection through, injury" that the word indicates. Therefore, Speigel, Mills, and Chatterjee did not mention a 'cutting away of gifts' in their interpretations

of the line. वहिस्तात् an ablative form has been misunderstood by Mills to be instrumental[6] and by Neryosangh to be the genitive.

Geldner's variant रारॅष्यांन्, however, does help us considerably for this is just the form which Kangá has cited as an example of the frequentative or intensive verb in the subjunctive 3rd person plural of the Imperfect tense in the Parasmaipada, on page 246 of his *Grammar*. Besides these page 170 tells us the root to be रष्=to wound and रारेष the reduplicate of the same. Page 245 tells us that one form of frequentative is formed by reduplication.

Page 201 tells us that roots of the 4th conjugation to which रष् belongs take a य before the terminations. Hence we will get रारॅष्य. Pages 180 and 183 show that subjunctive forms are formed by adding an अ to the root before the tense terminations. This will give us रारॅष्या. Lastly page 174 tells us that न् or नॅ् constitute the parasmaipada imperfect 3rd person plural termination. This will give us रारॅष्यान् for nasalisation in such combinations is quite an ordinary occurrence. Page 204 showing आंन् as the imperfect subjunctive termination confirms some of our above remarks while page 246 confirms all of them, and

gives us रारेष्यांन् which our above quoted Geldner's variant actually was.

Now about the meanings of the word according to this grammatical construction.

रष् means to wound. Ferquency or intensity of the action is implied by its reduplication. Imperfect means continuity in the past as in Sanskrit and Avesta grammar imperfect usually means past imperfect only and not present or future one. The subjunctive mood here expresses a condition as also a supposition.

The meaning of the word along with the line wherein it occurs would thus be :—

(Whosoever) were repeatedly injuring the minds of the pure to deflect them from all that is best, O Mazda !

The very first line of the verse supplies the rest of the sense thus :—

(or) who considered the wicked ones in terms of greatness ; surely (all) those did destory my revelational life.

The middle line gives a finishing touch to the sense of the verse by stating :—

from (such) money-hunters, (noble) house-holders (both men and women) do snatch Veda away.

Our authorities for rendering of the first line of the verse are as under :—

(1) Geldner's variants चित्, मृन्दाम्, ज्योइतीम् and मज़ीपीश् suggest Sanskrit चित्, अमृन्दन्, ज्योतिम् and महीमिश् meaning "surely" (किल Neryosangh), destroyed my revelational life" [विनाशं (अप्रवृत्तिदीर्नै)ददते Neryosangh] [and Sanskrit ज्योति light or light of life or of knowledge] and "in terms of greatness" (महत्तया, पुरः सरत्तया Neryosangh) (पवन मषाई Pahlavi. These Pahlavi words according to pages 126 and 301 of Bharuchás *Pahlavi-Pazend-English Glossary* of 1912 mean "through greatness." For मजीवीश cf. Kanga's *Grammar* page 82 declining दएवी.

(2) For ते, मा (मे), योइ (ये) see Neryosangh.

(3) For दुंग्वतो (दुर्गतिमन्त:) see Neryosangh, on the basis of a marginal note to whose interpretation of this very word occurring in the preceding verse, has Bharuchá translated this word into 'a wicked ill-intentioned person.'

(4) For चिकोइतॅरॅश् see Kanga's *Grammar* page 168 for चित to 'know. He has referred to its reduplicated forms चिचित्, चिकिथ् and चिकमत्, but we feel this Avestan

verse conclusively proves चिकोइत् too to be a fourth possibility. Chatterjee has compared it to Sanskrit चिकेतिरे. Neryosangh's वक्तारो and आचरन्ति are not visible to us in the sense of this word. We had thus no alternative left but to follow Chatterjee, only making him more manifestly grammatic. Of course, the form of the word is that obtained in the 3rd person plural of the reduplicated perfect in the Parasmaipada, one of the terminations for which is रॅंश् as per Kanga's *Grammar* page 238. चिकोइत् + रॅंश् gives us चिकोइतॅरॅश्" the word under discussion, meaning "they considered" i.e. "they repeatedly thought."

We feel that sufficient has now been said in support of our above rendering.

The two verses discussed above refer to the Vedas in clearest possible terms, one as Zaruthushtra's object of prayer and the other as a holy stuff unfit to be kept with the destroyers of his revelational life.

CHAPTER III.

Zarathushtra's Praises of the Vedas.

We believe that the Gáthas are memory jottings of Vedic traditions by the Aryans in a land where they had not succeeded in taking the Vedas and their grammatical and religious treatises with them. The Gáthic word are thus to be treated as semi-correct, where not actually correct, Sanskrit words. Then alone a really correct Gáthic translation will result.

Under these circumstances if words like वएरदॅम्, वएरदा, वएरदॅना, वएदॅमनोर, वएरदोरदूम्, वएरदॅमनाइ, and वएर दिश्तोर do occur in the Gáthas, these must first of all be taken to be Sanskrit वेदम्, वेदाः, वेदेन्, वेदे-मनो, वेदोक्तम्, वेदे-मनो (आय), वेदिष्ठो and anything else only if these do not give a sense fitting in the text. If the Avestan grammars coined only recently seem to go against us we should simply ignore it. Twenty seven centuries ago Sanskrit could have affected the language far more than the grammars not even a century old yet.

Out of these Gatho-Sanskrit words, the word वएरदॅम् was fully discussed in Chapter II. We can not possibly go into the same detail with regard to every

one of these words. We, therefore, shall briefly hint upon these here.

वएरदॅना occurs several times in the Gáthas but only once in Yasna XXXIV.7. No grammarian need coin special rules for the same therefore. It is simple Sanskrit वेदेन known to every student who can decline राम for it is the instrumental singular of an अ ending masculine base with which almost all Sanskrit studies commence. If Parsi authorities tell us that in Gáthas instrumental singular never ends in एन or एना we are compelled to differ from them, for देवेन, अस्पेन furnish other examples in our favour.

Thus वएरदॅना means "through or by means of Veda."

Above all the greatest proof of our being accurate lies in this rendering fitting best in the single context where the word is used in the Gáthas. That Yasna XXXIV.7. runs as under :—

कुत्रा तोरश अरॅद्रा मज़्दा योरश वङ्हेउश् वएरदॅना मनङ्होर ।
सैंन्गृहुश् रएरखॅनाओ अर्स्यॅन्वीत् साद्राचीत् चरत्रयोर उर्यॅउरू ।
नएर चीम् तैंम् अन्यॅम् यूष्मत् वएरदा अषा अथा-नाओ थ्राज़्दूम् ॥
महुनवइति गाथ यस्न ३४।७॥

Where (are) (those) Thy devotees, Mazda ! who through the Veda of Vohu-mana, do produce doctri-

nal treasures, even in misfortune, being in love (themselves) (as also) super-conscious. Him (i.e. at least one out of those devotees) other than you do bring (near us) O Vedas ! True Peace (शम्) ! now do save and protect us.

Here God has been addressed as Mazda, Vedas, and *Sham* i.e. as the Great Peaceful Omniscient One. Vedas is a plural epithet for Him, exhibiting honour due to Him. As a singular epithet of the same base Yasna XXIX. 10. may be looked up where God Mazda too is Veda. Asha in our humble opinion is Vedic शम् as well and not only ऋत as understood by previous scholars. Even शम् represents the first true order of this universe for शम् is the ultimate universal cause of all products of agitation i e the whole universe and all else.

The verse asks God to send to his subjects the devotee of the Lord who would impart instruction through the Veda of Vohu-mana even in times of trouble for his superconsciousness and loving devotion shall not allow him to fall.

This Veda of Vohu-mana is the Atharva-Veda for at the end of the sixteenth book thereof a very significant hymn does occur which is as repliete with Vasu (the Vedic base of Avestan Vohu) as is

Rig. IV. 58. 1. with Asura Mahad and which therefore equally compels us to assume same as one of the Atharvan hymns which undoubtedly did contribute to the formulation of the Gáthic scripture especially its Vohu-mana conception.

The part played by Ápo Ishti of the Atharva and Rig Vedas in the evolution of Gáthic texts has been discussed in detail in another chapter by us.

Yasua XXXIV. 7. thus refers to the 'Atharva Vedic revelation as also to God as "Vedas".

Yasna XLV. 4. refers to revelational Veda given by God to man and verses 3.4.5.6. do exquisitely term them primaeval supreme essence, fittest speech for being heard by mortal ears. The necessary lines out of these verses of Yasna XLV may, therefore, be translated here with advantage as under :—

अत् फ्रवख्या अङ्हॅउश् अश्रा पओउर्वीम् ॥१॥
या मोरइ वीद्वाओ मज़दाओ वओचत् अहुरोर॥२॥
योरइ ईम् ... मांथ्रेम् ... ॥३॥
उश्तवइति गाथ यस्न ४५।३।१,२,३॥

Now shall I describe the Primaeval (word) of this world, which the wise Mazda Ahura did speak

unto me, who this Manthra (Sanskrit Mantra i.e. Veda). ...

अत् फ्रवख्शया अहूँहउश् अषा वहिश्तॅम् ।
अषात् हचा मज्दा वएरदा यैं ईम् दात् ॥ . ॥उश्त० गा० य० ४५।४।१,२॥

Now shall I speak about the finest essence in this world—these Vedas which Mazda connected with Asha (i.e. the Vedic ऋत महत्) did impart (to His human subjects) .

अत् फ्रवख्श्या वत् मोरद् स्पॅन्तोर तॅमोर ।
वचॅ स्रूइधाइ वत् मरॅतएरइब्योर वहिश्तॅम् ॥ . ॥उश्त० गा० य० ४५।५।१,२॥

Nicely shall I now talk about what the blessed beneficient One did utter unto me—the word (वच is Veda in the Vedic यथेमां वाचं कल्याणीमावदानि जनेभ्यः ...) which is the finest essence fit for mortal (ears) to hear . .

अत् फ्रवख्श्या वीस्पनांम् मज़िश्तॅम् ।
स्तवस् अषा यैं हुदाओ योरदे हॅन्ती ।
स्पॅन्ता मइन्यू स्रओत् मज्दाओ अहुरोर।
येंग्रा वहोर वोहू फ्रषी मनङ्हा ।
अषा सत् फ़ोर–मा सास्तु वहिश्ता ॥उश्त० गा० य० ४५।६॥

The greatest and the most full of learning amongst all (words or speeches) shall I now well narrate ; (same) which are the praises of Asha (i.e. ऋत and शम् for Vedas do comprise of praises of these a good

deal) and comprise nectar for the paters (पितृभ्यः स्वधा ॥वेदे॥). During whose Vahma (—Yasna) (i.e. ब्रह्मयज्ञ= सन्ध्या) do I question through a noble creative mind, may (same) Ahura Mazda—the blessed beneficient spirit, listen (to me) (and) well preach unto me the best wisdom in this world (क्रतुः=revelation, enlightenment, homo-divine wisdom, therefore Vedas).

This prophet's so called own speech and admitted at all hands as such, thus describes Vedas in most glowing terms calling them the first, finest, most learned, Ahurian revelation, granted by God himself and comprising the finest word for mortal ears to hear as also nectar for the paters, addressed through which during prayers God does necessarily listen to the same and in return does bless his devotee with His own personal wisdom.

This is just how Gáyatrí attracts divine attention and blesses man with divine intelligence.

Now let us see how does the prophet remember Vedas in his very first psalm i.e. Gátha I. 1. 10 and 11. Says he :—

अत् यैन्ग् अषाअत्चा वोर हस्ता वङ्हँउश्चा दाथैन्ग् मनङ्हो २ ।

Now those about which you spoke (as being descended) from Rita (and) as the gifts of the noble versatile creative mind i.e. ब्रह्म मन (वसुमन or वसु मन) ;

ऍरॅ अँम्न् मज्दा अहुरा अषाव्यो फॅरॅना आपनाइश् कामॅम् ।

(Thou) true priest Mazda Ahura ! "Through these fulfil your desire";

अत् वॅ ख्ष्मइब्या असूना वएदा ह्वरस्या वइन्त्या स्रवाओ ॥

गाथा १।१।१०॥

"Now (these) Vedas—your very life, are (verily) for you, prayer-praises (but) melodious (ones)."

Reference in the Gátha here seems to echo Lord Krishna's statement in the Bhagvadgita respecting the creator who creating Yajna along with Praja ordained the latter to obtain all their cherished desires through the former especially because in the Vedas, in यज्ञेन यज्ञमयजन्त, यज्ञ stood for Vedas as a means of divine (of Yajna) worship.

Again in the verse following we do read as under :—

यैं आइश् अषॅम् निपाओङ्हेरमनस्चा वोहू ख्षथ्रताइतेर ।

These which are for the protection of the Right Order (ऋत=वेद) and for the continuity of Vohu-mana (i.e. ब्रह्म=divinity);

त्वॅम् मज्दा अहुरा फ्रोर-मा सीषा थ्वह्मात् वओचङ्हे२ ।

Thou Mazda Ahura ! well teach me (same) through Your (own) blessed) mouth ;

मन्यॅउश् हच थ्वा आओङ्हा याइश् आ अङ्हुश् पओउरुयो बवत् ॥

अहुनवइति गाथ यस्न २८।११॥

Through Your mouth connected with mind, through which the primaeval (beginning) of this world came about.

The reference here as also in Yasna XLV. 2. appears to be to the earliest divine mind or intelligence i.e. the Veda which God first made for making His creation through the same. Both according to the Vedic and the Avestic scriptures, God created intelligence or Veda or Mind or Spirit before creating the universe. Sound preceded matter. Word intervened between chaos (when God is silent) and cosmos.

To summarise the purport of these two Gáthic verses we may say .—

O ! Thou Supreme Priest Mazda Ahura ! do teach me through thine own mouth and mind and speech, those audible melodious prayer praises—the Vedas which you spoke to us as being the creation or gift of Vohuman through Ashá—our very life through which we can procure all our cherished desires and which protect ऋत and secure continuity for मध-मन. Through (that Vedic) speech of yours tell me how the primaeval state of this universe did come about.

The verses thus furnish beautiful Gáthic evidence in favour *of the prophet's high respect for* the Vedas.

Interpreters vary widely among themselves regarding the interpretation of the verses discussed in this chapter. Even one interpreter does not remain self consistent. Thus even a high authority like Neryosangh does not hesitate in rendering both वएदॅना and वएदा into वेत्ता i.e. knower whereas Speigel renders the former into "are known" and Chatterjee into 'well-established'. Under the circumstances we have availed of the only alternative at our disposal and followed Avesta-Vedic philology as the correct indicator of truth.

At other places वएदा can mean 'I know' (Yasna XLVI,2.), 'he knows (Yasna 31.2 ; 51.22.) or 'shall I know' (Yasna 48.9.) as well. The simple interpretation of other words cited in the beginning of this chapter is as under :—

वएदॅमनो=वेदे-मनो (यस्य सः)=Veda-minded (one).

The prophet often calls himself Veda-minded and sometimes he remembers his most loving disciple too as a Veda-minded one.

वएरदॅमनाइ = वेदे-मनो + आय = For the Veda-minded (one).

वएरदोरदम्=वेदोक्तम्=Spoken of in the Veda.

The prophet delivers his message, which is Veda-ordained, for the marrying girls.

वएरदिश्तोर = वेदिष्ठः = Best amongst the Vedas i.e. God.

God is often addressed by the prophet as "Thou Mazda ! the Supreme Veda".

For showing how these renderings fit into the context most accurately, we have not got ample space at our disposal.

In the end we can only repeat that to understand the Gâthas of Zarathushtra correctly there is but one key and that is to treat them as the writings of an Aryan of Persia (Eastern Iran) whose ancestors had come from the Punjab—the home of the Vedas, but had failed to bring the Vedas and other grammatical or scriptural means of writing correct Sanskrit, with them to their new home.

CHAPTER IV.

Veda-Mantra fragments met with in the Gáthas.

According to all authorities Gáthas of the Iránian prophet Zarathushtar form the essence of the Parsi scriptures. In the view of almost all writers on the subject, this Avestan part is also the earliest. Above all the most modern young Parsis consider the Gáthas alone to be their scripture. It would be extremely interesting, therefore, to try to trace the Vedic influences in the Gáthas.

I & II.

The first line of the Gátha text runs as under :—

I. अश्ा यासा नमङ्हा[1] उस्तानजस्तो रफथ्रया ॥ गाथा १।१।१॥
[अस्य याचा नमसा उत्तानहस्तो रफथ्रस्य ॥]

Word for word meanings of which would run as under :—

Of this, I beg, through homage, with hands uplifted, (of joy, of blessedness,) of grace (etc).

---

1. Following Raja Ram's transliteration we write the Avestan letter ε as ˘ in our Hindi transliteration, the Avestan letter 3 as ङ्, and Avestan ६ as — put below the preceding letter.

What we are most concerned with here is the particular posture at the time of prayer. The Gáthá is clear on this point. It says that we should uplift our hands and then bend ourselves in homage.

Now this is just the posture which Rigveda VI. 16.46 requires us to adopt while offering our service to the Lord. The Mantra in question reads :—

. .मर्तोदुवस्येदग्निमीळीत...उत्तानहस्तोनमसाविवासेत् ॥

which means :—

Let the man serve Agnih (and) praise (Him)...... with hands uplifted and through homage, (let that mortal) attract (and) adore (Him).

Besides the above, Rig. VI. 63.3. also confirms that in paying homage one should have his hands uplifted. The words occurring there are उत्तानहस्तो...ववन्द... meaning "with uplifted hands, he doth pay you homage."

The word नमसा occurs in Rig. X. 79.2 ; नमसा in Rig. III. 14.5 and Yajura. XVIII. 75. as well in the same connection but the accompanying word is in the plural उत्तानहस्ता: form and not in the singular as in the Gátha. Therefore, these texts, though not forming the exact source of the Gáthic quotation (which is met with in Rig. VI. 16.46. as discussed above), yet form sense parallels.

In connection with prayer the above Gáthic words नॅमङ्हा and उस्तानज़स्तो occur in Gátha III. 4.8. as well. There we read as under :—

II...पइरिजसाइ मज़्दा उस्तानज़स्तो...नॅमङ्हा...

...I approach (You) Mazdá [1] from all sides ; with uplifted hands and through homage....

Although Rig. VI. 16.46 does correctly form the exact source of this quotation as well ; concerning the two words under discussion still

उत्तानहस्ता नमसोपसद्य...अग्ने ॥यजु॰१८।७५॥ऋग्॰३।१४।५॥

forms a much nearer sense parallel, for, here the word उपसद्य meaning 'having approached' forms the basis for पइरिजसाइ='I approach from all sides' whereas मज़्दा is only Vedic Mahad, a name of the Lord Agnih who is addressed as Mahad as well and as Savita who possesses the acceptable Mahad form as well. Agnih of the Veda-Mantra thus evoked the loving epithet Mazda in the Gátha for Gátha adopted that characteristic epithet for the Supreme Being just as Agnih was in the Rigveda or Savita in the Yajura Veda. उपसद्य evoked पइरिजसाइ, नमसा the नॅमङ्हा while उत्तानहस्ताः of the Veda referring to a number of devotees in the Veda has been replaced by उस्तानज़स्तो in the Gátha, for, there only the prophet himself is speaking.

This very Mantra, common to the Rigveda and the Yajurveda, has been echoed in the Gátha V. 1.20. as well for the sense of the words of the Veda-Mantra reading वयं ते ... रिम ... कामम् is manifest in the words of that Gáthá stanza reading :—

.. वु-न...वीस्पाओह्होरदइयाइ सवोर ॥

and meaning "We all do offer You (Your) desirable." Whereas the Mantra-words too do mean the same.

Besides this resemblance in the first quarter of the mantra and the first line of the verse, the third line of the Gáthic verse reading.

यज़ॅम्नाओह्होर नॅमङ्हा

has a basis for its sense largely though not exactly in the words नमसा of the 2nd quarter of the Veda-Mantra and in the words यजिष्ठेन मनसा यक्षि and मन्मना...अग्ने of the second half of the Mantra, for Spiegel sees in the Gátha '(Ye) to whom it is offered with prayer' and Neryosangh too sees therein a 'homage with the mind (attentive)' though Bharuchá objects thereto. He takes it यजमानासः (यजमानाः) नमसा i.e. 'with homage, (we) the (offerers or) worshippers.' Chatterjee has 'यजेम्नासः नमस्यसः ... ... we, who serve and adore...'

The Veda-Mantra-words attribute to the Lord Agnih a mind fittest for worship and resembling that of a priest devoted to his client.

Spiegel's version comes nearest to the Mantric conception here. Bharuchá and Chatterjee refer to human worshippers while the Veda refers to the divine worshipper, although the mind of both is in worship or the fittest for worship.

Having discussed the words उस्तानजस्तो नॅमङ्हा and यर्जॅम्नाओङ्हो २ नॅमङ्हा and having also found their Vedic source along with that of the sense of ... .. व़—ऩ ... .. वीस्पाओङ्होर दङ्धार सवो, we may now pass on to our quotation no. III.

III.

As said above, during prayer one should first lift his hands up and then bend himself forward. That homages require one's bending himself is also referred to in Gátha II. 2.1. the Vedic basis of which Gáthic words is furnished by Rigveda. VI. 51.9. The Gátha runs :—

नॅमङ्हो आ यथा नॅमु ख्ष्मावतो२ मज़्दा ॥ नमसा आ गाथा२।२।१॥
[नमसः आ यथा नमे युष्मावतः महन् !]

We, however, feel that somewhere during the course of 26 or 27 centuries that have elapsed since Zarathushtra's psalms were first sung by him, some copyist or singer bent the original नॅमङ्हा into नॅमङ्हो which change was regularly handed down to posterity.

In that case the Sanskrit base for the original would be नमसा.

In Rigveda VI. 5.9. we have नमोभिः, a plural for this नमसा singular and the simpler वः in place of युष्मावतः whereas आ and नमे are present as such. Thus Rigveda reads as under :—

...नमोभिः...वु आ नमेमहो...॥ऋग॰ ६।५१।९॥

Thus in this case although an exact quotation from Veda into Avesta may be limited only to

आ नमे = आ नॅमु

still in reality the whole Gáthic saying

नमङ्हो आ यथा नॅमु ख्ष्मावतो

has been definitely evoked by the Vedic base

.. नमोभिः...वु आ नमे

and महो occurring after same may have suggested Mazda occurring between this line and the next, as the first word of the latter.

IV.

Having found Vedic basis for three homage quotations in the Gátha we may now proceed to other Gáthic statements which are only quotations from the Vedas.

After offering salutations to the Lord let us find out what relationship exists between Him and us. The Gáthic remarks :—

कस्ना ज़ाथा पता···॥ गाथा २।२।३ ॥

Meaning "Who the creator and protector."

God is here stated to be the Father.

The same relationship of his creation with God is established in the Vedas. The Yajura Veda remarks :—

यो नं पिता जंनिता यो विंधाता···यजु० १७।२७॥

Meaning "Who—our protector, generator, who sustainer."

The Atharva Veda too does state as under :—

स नं पिता जनिता स उत बन्धुः ॥ अथर्वे० २।१।३॥

Meaning "He—our protector, creator, (verily) He too our brother."

Thus we arrive at our 4th. Vedo-Gáthic quotation which concerns God's relationship with his creation and reads as under :—

ज़ांथा पता [पिता जनिता]

Needless to add that the Avestan जाथा पता are merely Vedic जनिता पिता only phonetically altered under the effects of time and distance.

V.

Let us now invoke God as a friend, a brother and a father. The Gátha reads:—

उर्वथो बराता पता वा मज़्दा अहुरा ॥ गाथा २।३।११॥

God is (our) friend, brother and father.

The common term employed in the Veda to signify a friend is सखा and a number of names are used there to invoke God, one of which is वात. In Rig. X. 186.2 we do read as under:—

उत वात पितासि न उत भ्रातोत नः सखा स नो जीवातवे कृधि ॥

O Lord ! you are our father too, our brother also our friend as well.... Avestan बराता is merely our Sanskrit भ्राता. It is apparent that God is a brother a friend and a father both according to the Gátha and the Veda. Our 5th. quotation then runs as under —

बराता पता [पिता भ्राता]

whereas a sense parallel can even run as under:—

उर्वथो बराता पता मज़्दा अहुरा =[. वात पिता .. भ्राता ... सखा]॥

It would not be here out of place to state that in the Rám Yasht—a part of Avestá—a part of वय (= Vedic Váyu, the deity of the Mantra quoted) does belong to Spenta Menyom who according to Yasna, XLV. 6. is merely a name of God there. Besides

that part of Váyu is अषव i.e. holy, and also works on high above and is worshipped. It takes a good soul to heaven. In fact in the Avesta if there is any Izad whose numerous names have been invoked in any Yasht as those of Ahura Mazad, it is only this Vayu i.e. Ram Khastra.

VI.

In this sixth quotation we are discovering in a Gáthic line a summary of certain important Vedic statements. Thus though not an actual quotation it is of the greatest importance in showing how Zarathushtra drew largely upon the Vedas both in the form of actual quotations as also by summarising many statements.

Thus in Rigveda II. 1.6. we come across :—

त्वमग्ने रुद्रो असुरो महो...॥

Meaning "Though" O Agnih ! art Rudra and Asura Maha ; whereas in Yajurveda XII. 39. we find :—

...अग्ने शेषे...शिवतम ॥३९॥

meaning "O Agnih ! Thou the Shivatama dost reside (lit. sleep)." Putting both together we find that Agnih is the शिवतमः असुरो महो. But महः and महद् are more or less synonyms in the Veda. Therefore, substituting Mahad we get the Lord Agnih to be the शिवतम असुर

महद् which phonetically altered on its passage from Sanskrit into the Gathic must read as :—

स्पॅन्त अहुर मज़्द

which when partially invoked and partially admitted would give us nothing but what is repeated so often in the Gátha and runs as under :—

स्पॅन्तम् अत् थ्वा मज़्दा मंगही अहुरा ॥

गाथा २।१।१५॥१३॥११॥६॥७॥५॥

For here we have शिवतमम् in the accusative singular and Mazdá Ahurá in the vocative singular instead of शिवतमः असुरो महो the nominative singular forms. The Gáthic stanza, so favourite to the prophet meant

"O Ahura Mazda I then believed you the most beneficient one."

Haug has here 'furtherer of what is good.' Some have 'holy'. To us 'most beneficient' alone seems the correct meaning. Though philologically श्वेतम् would be one step nearer phonetically, but many steps away when the sense too is taken into account. To derive it from शिवतम is historically and on the basis of its sense the only correct procedure. Philologically too it is not too far off.

VII.

One summary concerning the darker aspect of religion too must be given here to show that the Gátha and the Veda are at one therein as well. Agnih again comes to our help as before. He connected Ahura Mazad and Spenta on the side of good, now he connects दरॅगम् आयू with तमह्हो i.e. 'long life' with 'life with darkness' which three words occur together in Gátha I. 4.20 and a Vedic basis of which is met with in Rigveda X. 51.5 and 8 reading ...तमसि क्षेष्यग्ने ...and...ऽग्नेश्च दीर्घमायुरस्तुदेवाः respectively and meaning .—

"O Agnih ! Thou dost reside in darkness" and "O Devas ! may the life of Agnih be long."

It is possible that the use of Agnih and देवाः in such Mantras may have misled the Pársi divines to think evil vigorously and to talk evil bluntly about the Devas.

But Vedic statement is quite easy to understand. It simply means "Fire is enveloped in smoke" and "May our ceremonial fire flourish for a long time."

Still Parsi divines, intentionally or unintentionally, did coin their dogma of "Deva-hatred" on the basis of such Vedic passages.

VIII.

Last of all let us take up mixed good and evil, for all creation is only the resultant of two original spirits, minds, thoughts or call them what you like which are the opposits of each other.

As suggested above, Parsi divines took Deva as an evil one while Vedas usually took it as a good one. It is remarkable that both Veda and Gátha talk of immortality in connection with Deva, over the implications of which even the highest Pársi authorities of today, as also of the past, disagree.

Gátha III. 2.1. reads as follows :—

अमॅरॅताइती दएवाइश्चा मश्कयाइश्चा

and means "Immortality for Devas and men." Its Vedic basis is met with in Rig. IV. 54.2. reading as under :—

दे॒वेभ्यो॒.. अमृ॒त॒त्वं.. मानु॑षेभ्यः ॥

meaning "For the Devas, immortality, for men."

Having discussed eight Gáthic statements which are either exact quotations from the Vedas or almost so, we may now state that this list is merely illustrative and by no means exhaustive.

CHAPTER V.

Veda-Mantra fragments met with in the Younger Avesta.

The religious scripture of the Parsi consists of Vendidad, Visperad, Yasna, and Khordeh Avesta. Yasna further comprises 72 chapters of which chapters 28-34, 43-46, 47-50, 51 and 53 are the Gáthas of Zarathushtra. In the last chapter we discussed only those Veda-Mantra fragments which we have come across in the Gáthas themselves. In this chapter we shall discuss some similar fragments met with in the other parts of the Avesta which are later in age.

I, II and III.

नॅमर्स-तेर and नॅमोश्व greetings are quite often offered in the Avesta to the Lord Ahura Mazda and the archangel Amosha Spentas. In the Vedas नमस्ते and नमो वः are offered to the Supreme Being. Therefore, the two forms of greetings to the one and the many, form our first pair of Avesta-Vedic equations as under :—

I. नॅमसॅ-तेर=नमस्ते ; II. नॅमोरव़=नमो वः ॥

The Avestan fragment of both occurs in the first stanza of the Khurshed Nyaish of the Khordah Avesta beginning as under :—

नॅमसॅ-तेर अहुर मज़्द थ्रीश्चित् परोर अन्याइश् दामांन् ।
नॅमोरव़ अमॅषा स्पॅन्ता वीस्पे हॅर-हज़ओषाओ ॥

and meaning :—

'Homage to Ahura Mazda thrice before other creatures. Homage unto you all, O Amesha Spentas ! who are of one desire with the Sun.'

The Vedic side of each of these equations is met with seperately in the Vedas at numerous places. To take up the first just now, let us recall :—

१. "त्वमग्ने रुद्रो असुरो महो···॥ Rig. II. 1.6." quoted in quotation VI. of the last chapter. Alongside this put

नमस्ते रुद्र मन्यवे···॥यजु० १६।१॥

or better still the whole Mantra reading :—

२. नमस्ते रुद्र मन्यवेऽउतोतऽइषवे नमः । बाहुभ्यामुत ते नमः ॥

meaning respectively :—

1. Thou O Agnih ! are Rudra and Asura Maha.

2. Homage unto Thee, O Spirit Rudra ; homage unto Your arrows ; also homage unto Your arms.

It is clear that Agnih, Rudra, Asura, Maha, and Manyu, have been paid three homages. No wonder then if Avesta pays three homages to Ahura Mazda who is Spenta Mainyu as well ; for in addition to Manyu in the above Mantra he is also शिवतमः in Yajurveda XII. 39. quoted in quotation VI of the last chapter.

I. Thus नॅमसॅ-तेर अहुरमज़्द = नमस्ते असुर महः is practically a direct quotation and श्रीश्वित् is a summary of the actual three homages paid in Yajuh XVI.I.

This then is our first Avesto-Vedic quotation picked up from the younger Avesta.

Now let us take up the Vedic side of the second. नमो वः occurs full eight times in Yajur II. 32 where in connection with Pitars i.e. the class of fathers including father, uncle, maternal uncle, grand father etc. the homage is offered to them all over and over again. In Yajur V. 34. homage is offered to Agnihs through these very नमो वः while in Rig. VI. 51. addressed to the Omni-deities (विश्वे देवाः) we find the words विश्वे···सजोषा occurring in one and the same Mantra i.e. No. 5. whereas beautiful homages are paid

to them as stated in the previous chapter in the words :—

···तां श्वा नमोभि···विश्वान्व आ नमे···॥ ऋग्० ६।५१।९॥

Meaning "Through homages do I salute ye all..." विश्वे सजोषा of Mantra 5 means "all of one mind, of one accord or of one will."

Combining all these together we may safely establish not only our equation No. II in the form.

II. नॅमोर् व़ु = नमोवः

But also establish the third equation.

III. वीस्पे हज़ओषाओ = विश्वे सजोषाः or (विश्वे सजोषसः in Rig. I.186.4.) comprising of the above quoted Khurshed Nyaish I. and Rig. VI. 51.9. whereas a beautiful sense parallel can be established as under as well.

नमोर् व़ु···वीस्प···हज़ओषाओ खी० नी०१॥ = नमोभि विश्वान्व आ नमे··· + विश्वे सजोषा ॥ऋग्० ६।५१।९,५॥

We need hardly add that even the word ह्र in the above Avestan quotation is merely Vedic स्वः of which the final visarga often assumes the र् form even in Sanskrit.

IV-V.

Having offered homages to God and the archangels we may now take up salutations to Soma (Haoma) and Mittra (Mithra). Haoma Yashta has been worked upon by almost every Avesto-Vedic scholar amongst whom were the ablest of both the Pársi and the Hindu schools of thought besides the comparative philologists of the west. Still it looks strange indeed that the words नॅमोर हओमाइ occurring in its chapters I.3, 16; II.17 ; III.8 and twice even in one and the same last stanza i.e. III.8 were not eruditely enough handled by them ; for when they knew both Haoma and Nemo to be Vedic Soma and Namah respectively why did it strike to none of them to look up the Vedas and find out if these words did, make a sense, together, in any Mantra thereof ?

Soon Atharva Kánda XIII. Sûkta 4. Mantra 72. offered us नमः सोमाय and we equated it with the above quoted नॅमोर हओमाइ as under :—

IV. नॅमोर हओमाइ ॥ Haoma Yasht I. 3, 16; II. 17; 2 and III. 8. =सोमाय ... नमः ॥ अथर्व० १८।४।७२॥

This finding encouraged us to look for other forms of homage. We soon came across a homage offered to Mittra = Mithra and at once equated it as under :—

V. नॅमोर मिथ्राह ॥ Khor. Nyáish 5.
= मित्राय ... नमः ॥ ऋग्० १०।८५।१७॥
or नमो ... मित्राय ॥ ऋग्० १।१३६।६॥

VI. VII. VIII. IX.

We further came across the use of the word यजामहेदे or यज़मइदे in connection with 'the high ones,' call them angels, or names of God—for Avesta is nearer the former and Veda nearer the latter, but in both they are personified spirits of nature or qualities of God and not objects of nature at all.

VI. यिमहे ... यज़मइदे ॥ फ़र्वर्दिन यश्त २९।१३०।१॥
=यमस्य ... यजामहे ॥ अथर्व० २०।२५।५॥

Meaning 'We adore (Taraporewala), worship (Taraporewala, Mills and Haug), or praise (Spiegal and Bleek) Yima ; = We approach, respect and give alms in the name of Yama.'

VII. Rig.I.153.1. reads यजामहे वां ... मित्रावरुणा नमोभि...॥:
i.e. 'O Mitra Varuna we respectfully serve Ye with homages. We adore or worship Ye (that way).'

Taking this as the cause, its effect is visible in मिथ्र अहुर ''' यज़मइदे ॥ मिहिर यश्त ३५।१४५।१-२॥

How do these Vedic and Avestan quotations form a parallel or an equation would be clear from the following :—

The Atharva Veda serves as the connecting link, for its I. 10.1. reads :—

अयं देवानामसुरो वि राजति वशाहि सत्या वरुणस्य राज्ञः .. ॥ and means :—

'This Asura shines brightly amidst all deities and rules over them; decidedly the all-controlling laws of (that) King Varuna and true (and unviolable).'

Here Varuna has been addressed as the Asura. Asura in Avestan evolved into Ahura. No wonder then if instead of Vedic adoration of Mitravaruna referred to above, the Avesta adored Mithra Ahura for, Atharva quoted above does show Varuna to be the Asura.

The scriptures, however, do not stop here. They go further. Atharva I. 10.2. i.e. the mantra following the one quoted just now offers homage or salutation to that same King Varuna in the words :—

नमस्ते राजन्वरुणास्तु मन्यवे .॥

'Homage be unto you—the spirit, O King Varuna !' Besides, in Rig I. 153.1. too, quoted above, worship was offered to Mittra as also Varuna only through homages मित्रावरुणा ... नमोभिः ... यजामहे ... and this Varuna who is being repeatedly saluted is the Asura as given in above Atharva I. 10.1. Will it be surprising then if we

come across नमो or नमस-ते अहराय in the Avesta repeatedly as an effect of the above Vedic नमो नमस्ते to वरुण which must serve as the cause thereof ?

In fact Avesta does abound in such homages with the only difference that just as Varuna is usually remembered in the Veda as King Varuna, similarly is the Ahura remembered in Avesta almost always as Ahura Mazda i. e. the Great Ahura. This is only due to the high honour reserved for the Varuna = Ahura in the two scripture. नॅमो अहुराइ मज्दाइ occurs in sentence 5 of Khordah Nyáish and at numerous other places as well. नॅमसॅ-ते अहुर मज़्द has already been discussed in the first quotation above.

It is by this time, however, amply clear that मिथ्र अहुर यज़मइदे ॥ मिहिर यश्त ३५।१४५।१-२॥ does equal यजामहे...मित्रावरुणा ॥ Rig I. 153.1.

This too is clear that नमस्ते राजन्वरुणास्तु of the following mantra of the Atharva; taken in connection with अयं देवानामसुरो विराजति वशा हि सत्या वरुणस्य राज्ञः ...॥ अथर्व० १।१०।१ of the preceding mantra, too, may have helped in the previously discussed evolution of नॅमसॅ-ते अहुर मज़्द.

VIII. अइर्यमनॅम् ...यज़मइदे ॥ यस्न ५४।२।१॥
= अर्यमणं यजामहे ...॥ अथर्व० १४।१।१७॥

Meaning "We serve *Aryamá* (Airyemá) through worship."

But the Pársis here wrongly take अर्यमनॅम् इषीम् to mean Airyemá Ishya prayer itself as the object of worship in place of the desired (इष्यं=इषीम्) Aryamá (Airyamá) himself.

This prayer is supposed to be almost as old as the Gáthas themselves and it is an important sweet connecting link between Aryans of the Indian and Iránian stocks. This brief Yasna chapter offers us another equation too besides the above.

IX. This is, strictly speaking not an exact quotation but is more than a mere sense parallel ; therefore, we feel justified in discussing it here.

The Avesta reads as under :—

आ अर्यमा...जन्तू नॅरॅभ्यस्चा नाइरिभ्यस्चा...॥ यस्न ५४।१।१॥

meaning "may Airyemá come to or approach men and women."

The Veda runs as under :—

अयमायात्यर्यमा ... पतिमुतजायाम् ... ॥ अथर्व० ६।६०।१॥

Meaning "Here cometh Aryamá to or now approacheth Aryamá the husband and also the wife.

जन्तु has been compared with गन्तु the ग of which suffered palatalisation to become ज of the former. Taraporewala here refers to Bartholomew also for the I. E. form "gam".

आयातु only applied to Aryamá too by the Parsis. अर्यमा of the Veda is अइर्येमा of the Avestá. Instead of of singular पति and जाया which no doubt does there stand for the whole classes of husbands and wives, we have got the plural directly in नॅरॅभ्यस्चा and नाइरिभ्यस्चा of the Avesta.

Needless to add that both clans of Aryans at the marriage ceremony do invoke this blessed deity Aryamá=Airyemá whom you may take as an Izad, a devata, or a name of God Himself.

According to Avestan Vendidád even Ahura Mazda himself sent for Airyemá when taxed too much by the all-death Anghir Menyu.

X.

The Avestan गन्दरॅवोर उपापो ॥ Rám Yasht VII. 28. has Vedic progenitor in गन्धर्वो अप्सु ...॥ ऋग्० १०।१०।४०॥
अथर्व० १८।१।४॥

both meaning "Gandharva under the water" but the meaning 'under' being acquired in the one case by the prefix उप = near (in Sanskrit), and in the other merely by the grammatical case termination सु (सुप्)

meaning 'in' or 'on.' Both उपापो and अप्सु are equally good Sanskrit words conveying almost the same sense in Sanskrit but excactly the same according to both Spiegal and Darmesteter, when the former be an Avestan form and the latter a Sanskrit one.

XI.

Kanga the Parsi lexicographer and commentator, also grammarian of the Avestan language and scripture has given two shorter confessions of faith in addition to Yasna XII and a brief praise of the Mazda-Yasnian religion. These two shorter confessions are named जस मेर अवह्हे मज़्द (Yasna 72.9.) In one of these this phrase occurs in the beginning, only once, but in the other, thrice. It is pleasing to note its origin in the Rigvedic words. महद ..अवसे हवामहे . occurring in Rig. X. 66.4. Avesto-Vedic parallel or Vedic quotation met with in the Avesta, thus becomes available as under :—

महद ... अवसे = अवघ्हे मज्द ॥

While the sense parallel is composed of the above two phrases जस मे अवह्हे मज्द = महद् अवसे हवामहे ॥ for both pertain to Mahad or Mazda for protection or help with the only difference that in one case "We invoke Mahad for protection" and in the other we address Him thus :—

"(Come or) Approach for my help, O ! Mazda."

XII

In Rigveda I. 24. 9 hundreds of physicians—and thousands are mentioned in the words. :—

शतं ... भिषजः सहस्रं

The word भिषजः is the plural of भिषक् = a physician. But a word phonetically very near i.e. भेषजा and meaning 'medicines' is used in Rig. I. 23.20 along with विश्वानि both together meaning 'all medicines'. The singular भेषजं = 'medicine or cure' occurs in Rig. I. 23.19 and 21. while the compound विश्वभेषजीः = all-curing occurs in Rig. I. 23.20.

The possessive singular would be भेषजानाम् or भेषजानां.

Now in the Avesta Yasna LXVIII. 15. and LXXII. 9. we find बएषजनांम् in place of same and हज़ंर्रम् in place of सहस्र but Kanga takes it to mean 'a thousand-fold health.' It really shows one the track on which philological and historical evolution of Avesta out of the Veda has proceeded. In addition to it, the Avesta has बएवरें बएषजनांम् i.e. 'ten-thousand-fold health.'

In the Vedas we had only hundreds and thousands of physicians though an allied word was used for medicines and even all of them were referred to in the

preceding paragraph where even Omnicurers were referred to. Avesta turned hundereds into thousands and thousands into ten-thousands; while instead of physicians or medicines or cures the trespassing stopped at nothing short of healths in that number.

Thus here we have neither direct quotation nor sense-parallel but a hyperbolic statement made in the Avesta on the basis of the Veda.

Examples of such statements are met within the 'ten thousand eyes of Mithara' (मिथ्रॅम् . बएवरॅ—चष्मनॅम् Yasna LIX. 2.) and 'six eyes of the dragon (Homa Yasht I. 8. क्ष्वश्‌–अशीम्)' as compared with the thousand eyes of vedic Purush or four eye of a Vedic vermin, 99999 diseases mentioned in Vendidad XXII. 9., also compare similarly with 3339 Vedic devas.

These hyperbolic statements become necessary if a new sect wants to attract followers out of an old sect. It has to exhibit its Gods as mightier than those of the other sect.

This इजह्‌रॅम् too is a selected Avestan piece put amongst the few important prayers or doctrines placed in the beginning of the prayer books—the popular Khordah Avesta. Kanga too has given the same at this very place.

XIII.

अह्माइ रएश्च (यस्न ६८।११) is the heading of another similar piece. This has evolved out of our Vedic राये अस्मान् though not as a quotation. Yajura. XL. 16 begins with अग्ने नय सुपथा रायेऽस्मान् and ends with भूयिष्ठांते नमऽउक्तिं विधेम ॥

The commencement has given rise to the अह्माइ रएश्च and the end to the repeated homages paid to Ahura Mazda for Agnih is Asura Mahah in Rig. II. 1.6.

XIV.

Let us next discuss the Vedic Brahma and the Yajna. In the first sentence of Geldner's Yasna Introduction, words यस्नाइच वह्माइच ... फ्रसस्तयएश्च do occur and in sentence five, words यस्नॅम्चा वह्मॅम्चा are met with. Naturally these are to be repeated quite often in the Parsi ceremonies and scriptural treatises, concerned with practice, do so repeat them. Now let us find their Vedic source. Rig. I. 10.4. and 5 read :—

I ब्रह्म च ... यज्ञंच ॥४॥ उक्थं .. शंस्यं ... ॥५॥

Besides this Rig. X. 66.12. too reads :—

II यज्ञं ... ब्रह्म शस्यमानानि जिन्वत् ॥

While Rig. X. 141.6 reads :—

III ब्रह्म यज्ञं च ... राया ... ॥

IV In Rig. I. 93.6 words... ब्रह्मणा ... यज्ञाय do occur.

Out of these four we feel that the second is most responsible for the evolution of the Avestan full fledged यस्नाइच वह्माइच फ्रसस्तयएरच. Of course the fourth has greatly helped in that process. The first may have suggested the manner.

The other Avestan यस्नमॅचा वहॅम्चा is merely a brief reference to the fuller formula, of course its evolution is direct from I.8., III. the latter being important for having helped in the Gáthic as also Avestan repeated references to रायो and रएश्च.

Rigveda X. 110.2 reads :—

...पथः ऋतस्य . . ...

Whereas Vendidád 22.26 i.e. last words of this reads as,

अएवोर पन्ताओ योर अषहे वीस्पे अन्यएरषांम् अपॅन्ताम् ॥

Meaning thereby 'this alone is the path which is of Rita, all others are non-paths'.

All scholars but the writer believe in this अष = Rit equation.

XVI.

आपो...यासामि ॥ यस्न ६५।११॥

= अपो याचामि ॥ ऋग्० १०।९।५॥

Both mean "I beg of waters"

XVII.

An interesting piece, here we cannot but discuss though even not an actual quotation.

Avestan Máh Nyáish is in honour of the moon to whom homage is offered as under ;—

नॅमोर माओङ्हाइ गओचिथ्राइ ॥ माह न्याइश्. १॥

i.e. 'Homage unto the moon with the shadow or picture of the earth therein.'

Through prejudice for old legends and partly through lack of Sanskrit knowledge, scholars have been rendering it. "The moon with the seed of the bull."

The Vedic basis of this may be met in Rig. I. 84.15. reading :—

अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम् । इत्था चन्द्रमसो गृहे ॥

"Thus in the house of the moon, he did admit the (presence of) the earth........................"

Clearly this beautiful Rigvedic allegory regarding the earth's shade in the moon gave rise to the Parsi conception of the moon माओङ्ह (मास् of चन्द्रमास्) with the picture चिथ्र (चित्र) of the earth गओ (गोः).

But what a pity how translators simply destroyed the origiual Avestan ideas knowingly or through

ignorance. Still this example should serve as an eye opener to all who would translate Avesta on the basis of old tradition, shutting their eyes to the Sanskrit and modern science both.

The Veda-Mantra, however, has a second sense as well. It means "Here in the globe of the moon, he thus admitted (the presence) of the far off sun-ray that emanates from the sun to fall upon the moon and brighten up the same."

XVIII—XX.

Now three types of evil ones, spirits or qualities or simply evils dilated upon repeatedly in the Avesta may be discussed. The head of the kingdom of evil say hell or merely misery and pain, is अह्रोर मइन्युश् who is termed पाउरु–मह्कोर i.e. 'all-death' fully sixteen times in even a single, and that too the very first, chapter of the Avestan Vendidád Fitly is he there described to have spoiled every time the creation of Ahura Mazda for Ahura means "All-life" "Living One" or "Life—giving One". Against this Spentá Mainyu the white or the beneficient spirit who is Ahura Mazda the "Great All-life." Surely the malevolent spirit or the black one is "All-death" and by name अह्रोर मइन्युश. Bandabish, the Parsi book of genesis, beautifully narrates the wars fought between Ahura Mazda and

Angro Mainyush. It mentions the latter being always in darkness and ignorant of Ahura Mazda's eternal presence in light and of His knowledge of Angro Mainyush's presence in the darkness.

This reminds us of our reference to a long life in darkness talked off in the Gáthas and discussed by us in the previous chapter on the Vedic quotations in the Gátha. There we quoted the Veda to show Agni's living in darkness. Is it then possible that the conception of Angro Mainyush may have some basis in Agnih's residence in darkness, for the Avestan Angro Mainyush is necessarily a resident of darkness.

Now Rig and Sáma Vedas do help us upon this point by their Mantra :—

कया ते अग्ने अङ्गिर (or अंगिर) ऊर्जो नपादुपस्तुतिम् ।
वराय देव मन्यवे ॥ ऋग्० ८।८४।४॥ साम० उ० ८।६।१॥

(Wilson p. 132.)

For herein Agni is addressed as अंगिर or अङ्गिर and praise is offered to his Manyu (Avestan Mainyu).

Exactly as Rig. IV. 53.1. refers to the Mahad form of Asura and forms the Vedic base for the Avestan Ahura Mazda just so do these Mantras refer to the Manyu of अंगिर and form the Vedic basis for the Avestan Angro Mainyush usually called अंगिरमन्यु.

Is it not strange that Vedic Agnih furnished Avestans both with their Ahura Mazda and Angir Mainyu, for Agnih is Rudra Ahura Mahad on the basis of one part of the Rigveda and Anghir Mainyu on the basis of another part of the Rigveda and also of the Sáma Veda ?

Bandabish's God in eternal light and Satan in eternal darkness too are not its own. In the Rigveda two famous hymns do talk of Hiranyagarbh *i.e.* the germ of all light in the beginning; and Tamsá garbham Tama *i.e.* darkness, steeped in uttar dark too in the beginning.

Since, however, Hiranyagarbh, Aditya, Mahad is the Agnih stage and since Agnih as stated above does reside in darkness, therefore, Rigvedic Agnih has proved a fruitful source for the origin of the Avestan God Ahura Mazda ever in light and the Avestan Satan Angir Mainyu ever in darkness.

XVIII and XIX

The Avesto Vedic parallels arrived at now are, अङ्गिर मन्यवे as the basis of अङ्ग्रो मइंन्युश्, the former occurring once in Rig 8.84.4. and once in Sáma Ut. 8.6.1. and the latter in Vendidád chapter I full 16 times.

So much about the Avestan Satan. Now about his armies. Besides his lieutenants two classes of

soldiers may be discussed. All evils or evil spirits or evil beings are termed Daeva in the Avesta. Two classes of the same are recognised, the Mazinya ones and the Varenya ones *i.e.* the former connected with the Mazda and the latter with Varenya. About the latter class we may hold that.

our वरेण्यं...देवस्य in the Gáyatri is the origin of the conception of वरन्यनांमच दएवनाम् for attacking whom a Mazda-yasnian *i.e.* a Pársi promises even during his early morning prayer termed Hoshbáma.

XX.

It is most surprising how our चित्रम् देवानां of the Sûryopsthána Mantras of the Sandhyá could give rise to the Pársi दएवो—चित्रे *i.e.* 'O ! seed of the (evil) Daeva.' or 'O ! thou of the seed of the Daeva.' Still it is a stern fact.

We trust these 20 Avesto-Vedic parallels would suffice for this chapter. In the next chapter we still discuss a common Gátho-Avestan parallel which forms more or less a quotation and sense parallel with the Vedas.

CHAPTER VI

The Parsi Supreme Being and its Vedic Basis.

Ahura Mazda is the name of God in the Parsi Scriptures. Ahura Mazda is repeatedly invoked, in the Gáthas, through the words अहुरा...मज़्दा... *i.e.* O Ahura Mazda ! (cf. Usht. Gathá II. 9 and 14 ; Spenta Mainyu Gátha II. 2.) These Ahurá and Mazdá in the vocative yield the true Avestan forms Ahura and Mazda respectively.

Just as instead of Sanskrit सप्त we do get हप्त in the Avesta, so too Avestan अहुर is met with in Sanskrit as असुर. In the Rig- V.42.11. we find नमोभिर्देवमसुरं दुवस्य ॥ meaning "Serve Deva-Asura through homages..." though usually made to mean "Serve the vital Deva through homages." Yajuh XXVI. 12. reads :—

तनूनपादसुरो विश्ववेदा देवो देवेषु देवः...॥

and means "The omniscient Asura of infallible frame is a Deity—aye the Deity midst (all) deities." The Atharva I.10.1. runs "अय देवानामसुरो विराजति..." and means "This Asura reigns supreme over the devas or shines brightest amongst the devas."

Though Asura was a name of God in the Vedas as shown above, in the Mantra Brahman I. 6.21., however, we come across the word Ahura in the sense of the Lord to whom the child student is handed over for safety by his perceptor during initiation (*i.e.* Yajnopavita ceremony).

The presence, of Assura in the Assyrian language and also as the name of a city suggests that Asura travelled out of India as such. But the presence of Ahura in the said Brahmana and the Avesta proves the travels of Asura through the Ahura form as well.

Thus Asura left India to become Assura in Assyria and Ahura in Iran.

So much about Ahura. Now about Mazda.

अहम्, हस्त and होता of Sanskrit have their parallels in the Avestan in अज़ॅम्, ज़स्त and ज़ोता respectively; or as अथर्वा in आथ्रव. Similarly मज़्द of Avestá as in अस मे अवह्हे मज़्द = 'approach for my help, O! Mazda' (Yasna Ha.LXXII.9.)—is nothing but महद् or महत् of the Vedas. The ज़ of मज़्द is Sanskrit ह as in the three examples. The अ in द and its absence in ज़, as compared with the opposite thereof in Sanskrit महद्, have simply followed the process exhibited in the अथर्वा = आथ्रव equation where too the अ in थ and its absence in र् in Sanskrit are just the opposite of that in the Avestan.

This Mahad or Mahat does occur in the Vedas as seen in Rig. X. 55.2 reading :—

महत्तन्नाम गुह्यं पुरुस्पृग्येन भूतं जनयो येन भव्यम्...............
"That secret and all-encompassing name through which thou didst create the past and the future, is Mahat..."

Again Rig. V. 11.6 reads :—

त्वामग्ने अङ्गिरसो...महस्त्वामाहुः......॥

meaning "Angirás called thee Mahat, O ! Agnih!" Rig. V. 15.3 uses the epithet महद् for Agnih without using the epithet Agnih.

Maharshi Dayanand explained the plural nature of some names of God in the Veda. Thus आप: an ever-plural feminine also means "The Omnipresent Lord." On the same basis विश्वे देवा: would mean "The Omniscient, All-illuminating Lord." The word Mahat represents just this aspect of the Supreme Being in both the Veda and the Avesta. Rig. III. 54.17 throws light on this point. It runs :—

महत्तद्वः कवयश्चारु नाम यद्ध देवा भवथ विश्व इन्द्रे...॥

"Your that glorious name is Mahat, O ! Wise Omnipresent Deities..."

In the whole of the Avestá मज़्द (Sanskrit महद्) has become the one name of the Supreme Being sometimes further broadened out to म.दाओ.

Nírukta XIV. 11. includes the epithets महत् and महः in the list of real Vedic epithets for the Great Subtle Omnipresent One—the Supreme Being designated "आत्मनः महतः" which means "Of the Mahán Atmá." Thus Nirukta allows us to take महत्, महान् and महः as proper names of God for, Nirukta XIV. 3. reads :—

एष महानात्मा...तत्परं तद्ब्रह्म...तदमृतं... *i.e.* "This Mahán Atmá is the Brahma, the final, the immortal..."

XIII. 1. Says :—

अथेमा अतिस्तुतय इत्याचक्षतेऽपिवा सम्प्रत्यय एव स्यान्माहाभाग्याद्देवतायाः :—

i.e. "Now these are called praise-hyperbole; still in reality they might be merely the correct representations due to the Greatness of the Divinity". The Deity here too has a महति fortune.

In Nirukta XIV. 1. the Mahán Atmá is referred to twice and termed Agnih, Súrya Indra, Mitra, and Varuna etc. on the basis of Veda itself, leaving no doubt that Mahat, Mahan, and Mahah, are the original names of the Self and Agnih and Sûrya etc. are only secondary.

It is objected to sometimes that Nirukta XIII and XIV are mere appendices. So we quote from Nirukta VII. 4. and VII. 18. respectively as under :—

माहाभाग्याद्देवताया एक आत्मा बहुधा स्तूयते एकस्यात्मनोऽन्य देवाः प्रत्यङ्गानि भवन्ति ॥

'Due to its Mahán fortune one Deity Atma is praised in many ways; other deities constitute as if only organs of the one Self.'

इममेवाग्निं महान्तमात्मानमेकात्मानं बहुधा मेधाविनो वदन्तीन्द्रं... गुर्वात्मा महात्मेति वा......॥

"This very Agnih—the Mahán Átmá—the One Átmá—the wise describe in ways multifarious as Indra—Guru Átma *i.e.* Maha-Átma."

It is thus established that Mahad or Mahat is a Vedic epithet for the Supreme Being, being directly called a "name" there and also being included by Yáska in his list of the real names of the real Supreme One and also used by him as such in his book at various places.

Avesta thus picked up म.द from the Veda where it was in Mahad and Mahat forms.

As shown above simple philological operations which the language underwent on account of time and distance caused the evolution of Avestan Ahura Mazda out of the Vedic Asura Mahad.

Earlier scholars failed to understand this process due to the following reasons :

1. They were absorbed in discussing the probability of the orign of Mazda out of Medhas. Some favoured it while others rejected it. But the attention of both the schools was devoted to it alone, hence no other theory regarding the origin of Mazda could be properly evolved.

2. Varuna, long doubted to be the great Asura is not remembered as Asura Mahad or Mahat in the Veda but only as असुर मह:.

3. Assura Mazas—the Assyrian God also misled oriental scholars.

The origin of Mazda through Medha did not recommend itself to us especially because Asura and Medha never occur together in the Veda, what to speak of their together forming the name of the Supreme Being there!

Knowing Varuna to be the King Asura we rejected the same as basis for Ahura Mazda. The use of the *Vedic Word Index* for great Asura *i.e.* for spots where Mahad and Asura could occur together brought forth the suggestion made by us above.

The following Mantra amongst others serve as the most important piece of evidence in favour of our suggestion. In fact we believe this to be the real and

ultimate Rigvedic source of the Avestan epithet for the Supreme Being :—

तद्देवस्य सवितुर्वार्यं महद् वृणीमहे असुरस्य प्रचेतसः...............:—
ऋग्० ४।५३।१॥

"We do accept that acceptable Mahad (form) of the supremely wise Asura—the Savita Devá..."

This is the real Vedic basis of the Zorathushtrian Supreme Being.

The above Mantra calls that Savita Deva—an intuition—propelling Asura, whose acceptable Mahad (form) is accepted by His devotees.

This gave a new thought to those who wanted to think on non-Gáyatri lines. They took this "Asura of acceptable Mahad form" as their Supreme Being and gave up Savita Deva. They evolved "Ahunam Vairyam" *i.e.* असूनाम् (instead of असुरस्य for the sake of showing greater honour) वर्यम् *i.e.* the acceptance of Asura as the basis of their Mantra and thus in course of time sprung up the Avestan Supreme formulae यथा अहू वइर्यो etc. Thus the Irano-Aryan religion started out of the very Indo-Aryan one.

Next in importance comes Rig. II. 38.4 reading:—
...महत्तद्वष्णो असुरस्य नाम......

meaning "...Mahat is the name of that Asura who showers" (ऋत on all as per Rig. V. 12.1. That Asura is no other than Lord Agnih or Lord Indra himself as per these Mantras). This Mantra comes from Yajura. XXXIII. 22 as also Atharva IV. 8.3.

In all these references this Asura Mahat is

...आ विश्वरूपो अमृतानि तस्थौ ॥

"Of universal form, (he) stands above the immortals."

It is similarly possible to trace the Rigvedic source of the Assyrian Supreme Being.

Assura Mazas is nothing but Vedic असुर महस् of which स got duplicated in the former and ह changed to ज़ in the latter. This असुर महस् is found most clearly in Rig. X. X. 2. reading :—

...महस्पुत्रासः असुरस्य वीरा...

and meaning "The brave sons of Asura Mahas..." for even Sáyana—the Rigvedic commentator—translates it into महो महतः असुरस्य प्राणवतः प्रज्ञावतो वा प्रजापतेः पुत्रासः पुत्रभूताः वीरा :—

This then is the Rigvedic source of the Assyrian Assura Mazas. Usually, however, in Sanskrit the final स is replaced by a visarga. Such

असुर महः is met with in Rig. II. 1.6. reading "त्वमग्ने रुद्रो असुरो महो..." where due to Sandhi, visarga has further changed to ओ. This means "O Agnih Lord ! Thou art Rudra also Asura Mahas." Atharva V. 11.1. too refers to Asura Mahas thus :—*

"कथं महे असुरायाब्रवीरिह..."

"How did you speak to Asura Mahas on this point..."

These Mantras of the Rigveda thus leave no doubt as to the emergence of the Assyrian Supreme Being Assura Mazas from Vedic sources.

In Rigveda, as in Sanskrit even to day the words Mahad, Mahat, Mahah, and Mahan are synonyms. Therefore, although Asura Mahad or Mahat gave rise to Avestan Ahura Mazda and Asura Mahas to Assyrian Assura Mazas, still in their further development the daughter religions did not press this subtle original difference too rigidly, and allowed both Mahad, (Mahat, Mahan) and Mahah epithets of Asura to effect their evolution without any reserve. Especially is this the case with the Parsi religion.

To recapitulate the Lord Savita is called Asura of Mahad form in Rig. IV. 53.1., Indra is termed the Asura of Mahat name in Rig. III. 38.4, in Sáyana's opinion Prajapatih is the Asura Mahas in Rig. X. X. 2,

Agnih is Asurah Mahah in Rig. II. 1.6., while Asura Mahas does figure in Atharva V. 11.1. as well.

So much about direct references to the Supreme Being Asura Mahad or Mahas in Veda. There are a number of indirect references too into which we need not enter here (cf. Rig. II. 23.2. Yajuh. XIII. 44, and Sáma. Ut. XII, 12.2.).

Now we can pass on to the Vedic basis for other names of the Parsi Supreme Being found in the Avesta.

१. अषव or शिव ॥

The twelfth name in the second list of names of the Supreme Being given in Hormezda Yasht is अषव. The Gáthic source for this is visible in गाथा 5.I.9. reading कू अषवा अहुरोर for when reduced by the law of Gáthic lengthening of final vowels quoted above, this अषवा is reduced to the real अषव of the Yasht.

When even in Yasht and Gátha अषव and अषवा do occur, will it then be assuming too much if we take it to be originally Vedic शिव which dropped its इ acquired an अ in place of the same and slightly accentuated its श into a ष which changes are far insignificant when compared to the derivation of अष from ऋत where all four letters differ but which scholars have been admitting ever since Bartholomew first enunciated the same.

We have another argument too, for this assumption. Agnih was stated to be Rudra Asura Mahah on the basis of Rig. II. 1.6. Now Rudra has a beneficient frame as per Yajuh. XVI.2. reading 'या ते रुद्र शिवा तनूः....' He is named Beneficient in Yajuh. XVI. 13 and addressed as Rudra in XVI. 15. the former reading...... शिवो नः सुमना भव *i.e.* "be of good mind *i.e.* noble disposition towards us (and also) Shiva".

Thus Gáthic कू अषवा अहुरोर "Where is Asura the Shiva" becomes quite a legitimate summary based upon Veda Mantras. The meaning of अषव now will be "the Beneficient One" which again is not farther off from '*pure*' in Spiegel, 'holy' in Darmesteter, 'righteous' in Chatterjee or 'righteous' or 'sincere' in Haug, 'पुण्यात्मा' in Neryosangh, than any of these interpretations is from all the others.

In addition, our's has a Vedic back to support it and is also philologically much nearer.

The 13th name in this second list is merely the superlative form of अषव = शिव and is अषवस्तॅम = शिवतम. Yajur. XVI. 51. forms a most beautiful Vedic base for both अषव and अषवस्तॅम for it requests the Lord Shivatam Shiva to be of noble disposition towards us.

७. दाता = दाता or धाता ॥

Gátha 2. II. 7. reads :—

...ध्वा...मज़्दा।...वीस्पनाम् दातारॅम् ॥

Neryosangh translates this as under :—

त्वत्तः...महाज्ञानिन्...विश्वेषां दाता असि। (सर्वेभ्यः शुभं ददाति) ॥

Thus Neryosangh takes दाता the name of Lord Mazda in the sense of Sanskrit दाता *i.e.* Donor (of all),

Let us first establish its Vedic base here.

Rig. II. 33.12 reads :—

...रुद्र...भूरेंदातारं......

Sáyana translates the same as under :—

भूरेंबहुनाधनस्य दातार...हे रुद्र . त्वां......

"O Rudra ! You, the Donor (of much wealth)" In reality the meaning would be here too "The Donor of all" as in Avestá, for भूरि and विश्व (Avestan वीस्प) are almost synonyms in Sanskrit.

It is interesting to note here that here too the Avestan दाता is a name borrowed from a name of रुद्र just as the previous अषव was.

In the Veda, however, (see Rig. IV. 31.7 and VIII. 46.2.) Indra (previously called the Great Asura) is called दाता (the epithet here too used being दातार) of

wealth, desirable objects, and of all also (being merely दाता) .

Rig. I. 22.8. terms Lord Savita as Donor *i.e.* दाता while III. 13.3. addressed Lord Agnih similarly.

Thus Gathic दातारम् is merely Rigvedic दातार. Neryosangh and therefore tradition was here quite correct and, therefore, cent per cent Vedic in interpretation.

We fail to understand why European scholars beginning with Spiegel and ending in our Indian savants, Chatterjee and Billimoria did directly go against both traditional *i.e.* Pársi and philological *i.e.* Vedic canons of interpretation. Speigel rendered दातारम् into Creator, so Haug and Chatterjee too did the same. Darmesteter in his translation of Ormazd Yasht in his Avesta also followed this very procedure.

In Ormezd Yashta, however, this name दाता is the second in the second list. Here Neryosangh gives a little license to all by rendering this दाता into दाता in Sanskrit but किल सृष्टी: अहं अददा in brackets for though Neryosangh may have meant "I give these creations" but अहं च पालये "I also sustain or protect" can and probably did to scholars suggest the idea. "I create creations".

But in Sanskrit the creator is धाता. Therefore, to furnish all the above scholars too with a Vedic basis we must refer to Rig. X. 190.3. which reads :—

सूर्यांचन्द्रमसौ धाता यथा पूर्वमकल्पयत्.........

'The same Creator did create the sun and the moon as before.'

Rig. X. 184.1..."धाता गर्भं दधातु ते" "May the Creator create a foetus in your (womb) " too can form a direct Vedic basis like the above for the conception of Avestan दाता = Vedic धाता (Creator).

Thus although दाता and दातारॅम् of Avestá are really दाता and दातार of Veda, Avesta and Neryosangh, still even if they were the धाता and धातारं of Sanskrit as thought by modern scholars, these too have been furnished with a Vedic base here as the दाता and दातारॅम्.

Whatever view be thus taken of their origin both Avestan दाता and दातारॅम् are essentially Vedic.

It is important to note that the three lists of God's names in the Hormezda Yasht have दातोर, दाता and दात respectively. Therefore, it is essential to refer to Rig. X. 18.6 (एवाधातरायंषि कल्पयैषाम्) and X. 167.3 (धातः, विधातः) as forming the direct Vedic base of दातोर and दात. Meaning of course remains unchanged.

३. ख़तुश् = क्रतु: (or स) ॥

Gátha 1. IV. 9 reads .—

...अस् ख़तूश् मन्यउश् मजदा अहुरा...॥

'Thou are Khratush, Spirit, O Ahura Mazda!' and Gátha 1.V. 4 reads :—

...वहॅहउश् सीज़द्यम्ना मनदहोर । मज़्दाओ अहुरआ ख़तॅउश नस्यन्तोर अषाअत्चा ॥

"Who arrest Vohumana, destroy Ashá as also Ahura Mazda—the Khratush" *i.e.* who violate the good mind and peace evolved by Ahura Mazda—the All-wisdom."

Khratush is the sixth name in the first list of names of God given in the Hormezda Yasht.

In the Veda it is क्रतु:. Thus in Rig. 1. 91.5 Soma is addressed as

त्व सोमासि सत्पतिस्त्व राजोत वृत्रहा। त्व भद्रो असि क्रतु.

'Thou O Soma ! art the true lord, the king, the destroyer of Vrittra, thou the beneficient Kratuh.' ख़तुश् has thus a Vedic base in क्रतु:

४. ख़तुमाओ = क्रतुमान् ॥

Khratumáo is the seventh name in that list. Its Vedic basis is noticed in Rig. I. 62.12 where Indra has been addressed as :—

...द्युमाँ असि क्रतुमाँ इन्द्र...

'O Indra ! Thou art Dyumáṇ and Kratumáṇ' *i.e.* both physically and mentally brightest.

In Rig. IX. 90.6 we find Lord Indra addressed as Kratumáṇ. Thus God was already क्रतुमान in the Veda long before Avestá termed it ख़तुमाओ for Sanskrit आन् is usually replaced by आओ on its passage into Avestan (cf. विद्वान् = वीद्वाओ.)

५. थ्राता = त्राता ॥

The third name in the second list is थ्राता, which is Sanskrit त्राता = a saviour, a protector and so on. But Darmesteter renders it into 'Maintainer' and Spiegel into 'Nourisher' whereas Neryosangh has पालयिता. There is not much difference, therefore, between the Avestan and the Sanskrit sense of the word. In Rig. I. 31.12. Agnih has been addressed as त्वं नो अग्ने...त्राता तोकस्य तनय गवामसि.. " which means "O Ágnih ! Thou art the protector, nourisher, and maintainer of our offspring and our kine for our continuity"

This Vedic Mantra thus forms the basis of थ्राता, one of the Avestan names of God in the second list. In place of this in the third list, the name that we find is थ्रात *i.e.* Sanskrit त्रातः, there a mere vocative in place of त्राता nominative but in Avestá counted as a separate name. Similarly दात discussed before is in Avesta

counted as a name separate from त्राता though in Sanskrit the difference between the two was only that between vocative and nominative forms. In the case of त्रातोर् counted as a third name separate from त्राता and त्रात we have a vocative in Sandhi form counted separate from त्रातः vocative in a non-Sandhi form.

This compels us to believe the Avestan language to have mainly evolved out of Sanskrit due to the relaxing of the strictness of its grammatical rules.

Still there is no harm in establishing a separate Vedic base for the form त्रातः too, in Rig. I. 129. 10 addressing Indra as त्रातः (O Protector, Saviour.......) for in the previous Mantra that Lord has been requested to protect us from far as well as near"...... पाहि नो दूरादारात्...॥"

Thus both त्राता and त्रात are in reality pure Vedic forms only phonetically modified due to lapse of time and on account of distance between the Punjab and Iran.

६. पायु = पायुः ॥

This is the very first name in the second list of God's names in the Hormezda Yasht. In Rig. VI. 15.8. Agnih is termed not only पायुं but also विश्पतिं, विभुं, हव्यम् and अमृतं *i.e*, Agnih the Keeper, the Lord of

subjects, the Omnipresent, the Adorable (lit. fit for being praised) and the Immortal. Both mortals and divines sit close to him through homage. In Mantra 11 Agnih protects, completes and satisfies (its devotees). God is thus Páyuh in Veda and Páyu in Avesta *i.e.* Keeper, protector etc.

The exact Vedic base, however, is in Rig. I. 31.13 reading 'त्वमग्ने यज्यवे पायुः....' "Thou O Agnih! art Páyuh" Such Mantras using the exact Avestan form, form the real Vedic base of the Avestan पायु. Rig. I. 89.5. is even more important for, there the Lord Omni-Deities *i.e.* God Vishwe-Deváh is named पायुः, ईशान (Ruling Lord) पूषा (the Nourishing Lord) and called the Lord Protector of mobile and immobile creation.

७. पात = पाता ॥

In the third list, however, we get पात in place of पायु. This is Sanskrit पाता of which the आ has dropped or पातः of which the Visarga has dropped. It is, however, immaterial for both are two forms of the same base, one nominative and the other vocative. Indra is termed as Pátá and Vrittrahá both in Rig. VIII. 2.26 which thus forms the most beautiful basis of the above Avestan name of the Lord.

Darmesteter's 'Keeper' fits here nicely for the Lord is the destroyer of the dark and ignorant Vrittra and is also the 'Keeper' or 'Guardian' of all. Rig. II. 20.3. calls Him our Shiva-friend and requests Him to become पाता *i.e.* 'Keeper' of our men *i.e.* human population.

Rig. VI. 23.3 too requests Him to become the 'pátá'.

Rig. VIII. 93.33. calls Him Vrittrahan and Pátá *i.e.* protector or keeper of these *Somas*.

Thus Avestan पात has a Rigvedic base in पाता occurring in the above Mantras especially in Rig. VIII. 2.26.

८. अष = ऋत or शम्

The 29th name in the third list is अष which scholars take as Sanskrit ऋत on the basis of मष्य = मर्त्य (mortal *i.e.* man) equation. If this were so Rig. IV. 40.5 would form just the right Vedic basis for the same, as here Súrya is given a number of beautiful names of Hansah and last of all *i.e.* the finest given to it there at the end of the Mantra is ऋतम् evidently on the basis of which Nirukta has included this epithet in its list of the Supreme Great Self's names in its Adhyáya XIV. 11.

In our opinion, however, पुण्यं is holiness, righteousness, purity, and the first order these are given as the meanings of अष by scholars and prove it to be derived from Vedic शम् through all the philological processes discussed above and concerned in the evolution of अषव from Vedic शिव except that there इ had dropped and here म् has been lost. If thus conceived Rig. I. 90.9 will form the Vedic base of अष for it requests Mittra, Varuna, Aryamá Indra, Brihaspatih and Vishnu *i.e.* all of them to become शम् *i.e.* the Ultimate Peace for us.

Although people often translate शम् into 'peaceful' but originally and essentially it is 'peace' first and all else only next. Therefore, when the words in the above Mantra are clearly शं नो भवतु, the same in reality do mean :—

"May... the Peace embodied for us".

Embodied Peace is the ultimate Divinity in the Vedic literature and if Avestan अष as a name of God be supposed to have evolved out of the same rather than ऋत, it would be far nearer the truth.

शम् and शिव are the final stages in conception of the Lord even according to the Mándukuyopnishad which being only a dissertation upon Lord Om, can be safely termed the nectar or crystal essence in

the whole Vedic literature. No wonder then if the Áryan Vedist Zarathushtra, the prophet of Iran or some able disciple of his, did include अष and अषव in the lists of God's names met with in the Hormezda Yasht.

६. अष वहिश्त ॥

अष वहिश्त is the only full name common to both God and an archangel in the Avesta which is also included in the lists in Hormezda Yasht where it accurs as the fourth in the very first list. अष has been dealt with just now. वहिश्त is simply Vedic वसिष्ठ. Darmesteter calls it 'perfect'; Spiegel has 'best,' Neryosangh has अतः परं पुण्यम् (किल वपुमें सर्वं पुण्यमयं अस्ति).

This name of God or archangel thus means 'Ultimate Eternal Finest Peace, Good, Purity, Holiness' etc. for surely at that stage Peace, Purity, Truth and Good, are all one.

So long as God is conceived as an embodiment of all these, He is अष वहिश्त = ऋत or शम् वसिष्ठ, when this peace or purity is a medium connecting Good and man then the name becomes one for the archangle, and lastly when these represent the divine gift of peace or purity obtained by man from God then it becomes the quality peace and purity of which we usually talk amongst ourselves.

Even scholars like Mills had to admit that Avestan archangels now appear divine attributes, then human qualifiations and again as the gifts obtained by man from God.

10. Other divine epithets.

Space considerations do not allow us to furnish every one of the remaining names of God given in the Yashtian lists with a Vedic basis. We have, therefore, to content ourselves by giving Sanskrit equivalents of some of the remaining 54 names since out of total 72, 18 have already been furnished with Vedic bases above. Khshathrya is Sanskrit क्षत्रिय; क्सथ्रो रतॅम is a superlative thereof *i.e.* क्षत्रियतम, हर्से-क्सथ्र is हय-क्षत्र and हर्से-क्सथ्रयोरतॅमो the superlative thereof *i.e.* हय-क्षत्रतम: ; similarly नांमोर-क्सथ्रोर and नांमोर-क्सथ्रयोरतमोर are नाम-क्षत्र and नाम-क्षत्रतम respectively. वीस्प वोहु मज्द-धात अषचित्र is विश्वावसुः (cf. Yajuh. II. 3) महद् धात् ऋत (or ऋत्) चित्र (All good things created by Mazda, the off-spring of the holy principle—Darmesteter.) Correctly, as a name of God, it should mean "the All-pervading, Great-Supporting, Embodiment (lit. picture) of peace". Kanga too has blundered like Darmesteter. चिस्तिश् and चिस्तिधाओ are चित्तिः and चित्तिधाद् respectively. हात-मरॅनिष् is सत्स्मरणः; बएश्वज्ञ is भिषजः the plural epithet of honour instead of the singular भिषक् (cf. Rig. VI. 50.7

also II. 33.4 and Atharva V. 29.1). बयरषज्योरतॅम is the superlative made from the same plural form instead of भिषक्तम resulting from the singular and occurring in Rig. II. 33.4. बॅरॅज is बृह् the very root kept as a name and not yet turned into बृहत् or ब्रह्म occurring in the Veda, the former along with ऋत in Rig. IX. 66.24. which probably suggested अष वहिश्त by replacement of one noble word बृहत by another beautiful one *i.e.* वषिष्ठ, if scholars following ऋत = अष equation be true.

The Mantra refers to destruction of dark ignorance and emanation of bright light through the Pure Great Truth. Avestan God and Satan are stated in Bundabish to be in bright light and dark ignorance respectively.

ज़्नाता is ज्ञाता as in Atharva VI. 32.3 and VIII. 8.21. आथ्रव and आथ्रवतॅम are अथर्वा and अथर्वतम respectively. ह्वॅरॅनङ्ह and ह्वॅरॅनङ्हस्तम are स्वर्णस and स्वर्णस्तमः (In actual Sanskrit it is स्वर्णवत्तमः). पोउरु-दश्तं, पोउरु-दॅश्तॅम, दूरएर-दश्तं and दूरएर-दॅश्तॅम are पुरु-दर्शत, दूर-दर्शत and their superlatives respectively. स्पश्त is Vedic स्पश as used in ऋग १०।१०।८. सुराओ is शूरो.

Thus have almost all names been furnished with Sanskrit shades. One or two important ones may be now taken up in detail.

मइन्युश् स्पॅन्तोरतॅमोर is मन्यु: शिवतमो. Chatterjee's श्वेत as the origin of स्पॅन्ता though philologically nearer is yet traditionally farther. शिवो मन्यु: was present in Atharva VI, 116.3. and मह: was already called शिवतम in Rig. VIII. 96.10 while Rig. X. 83.2 and X. 84.4 call Manyu the one object whom all human subjects praise which all amply justify the author of the Yashtian lists in calling the Lord मइन्युश् स्पॅन्तोरतॅमोर for ample Vedic bases were already present to justify its evolution.

This Mainyush = Manyu problem had proved an irremovable obstacle for Darmesteter, just as Mazdan-Medhá had proved for Haug and Mills. But these melted into an airy nothing in our hands and thus both Avestan God and Satan became clear to us.

Mahán gives Mahtah which in Sandhi form will give Mahto. In Avestá this according to phonetic laws, should become मज़्दाओ. The Parsis while retaining the correct vocative मज़्द (महत्) and correct genitive मज़्दाओ (महतो) forms have also assumed the latter as a nominative form and then deduced the base मज़्दा and used it as an आ ending masculine for their declension purposes.

Thus Vedic महत् concealed itself in due course in the Avestan scripture and scholars naturally could not guess the real Vedic base thereof.

In Sankhya aphorisms the Mahat represents the phase of universal knowledge during the processes of creation. In Vedás as well प्रचेता meaning 'Super-conscious one' is a favourite epithet of Deity's the name when termed Asura Mahas or Mahat. Thus according to Indian scriptures too Mahat is the Great Knower stage as in Avesta where मज़्द is महाज्ञानी.

Rig. V. 42.11 requires us to serve Rudra with homages. He is Deva-Asura there. In Avesta, Ahura is the Lord. In Vedas देव usually serves that function but Rudra is both.

Asura usually means the Self-Existant one and so too does Ahura. But according to Pt. Khem Karan Das Trivedi it can also mean the Life-giving. one. Pársis can also interpret Ahura accordingly with advantage.

From √असु = to throw, Asura can mean "The dispellor of all evils". Let our Parsi friends too derive the benefit of this sense as well.

As a Mainyu = मन्युः the Lord is Spenta Mainyu and Spenishta Mainyu in the Avesta, nay even in the Gátha. The beneficient spirit, the most beneficient spirit is the sense of these श्वितम मन्यु forms.

In reality when Ahura Mazda the embodiment of life and knowledge does enter upon his creative feat, he first becomes Spentá or Spenishta Mainyuish Then evolves Vohumuna followed by Asha Vahishta and Khshattra Vairya.

CHAPTER VII.

The Semi-Supreme Being and Archangels in the Avesta and their Vedic Source.

A. Spenta Mainyu.

The Supreme Being has been discussed before. Next to him are the two Mainyus —the Invisible Ones, which can be further divided into the good one and the evil one. The evil one is Satan. That good one is next to God but quite apart from the Archangels, and may be called as being above them. We prefer to call him the semi-supreme being. He is the Spenta Mainyu. He is so important in Avesta that a whole Gátha of Zarathushtra is in his name, just as the first Gátha is in God's own blessed name. It is a pity that the Pársis have failed (and so also the Europeans and Indians) to realise the full importance of this semi-supreme being and the Prophet's holy psalm in his honour. He is the one central knot of good, round which the whole universe is resting. At times in the Gátha He is the Lord Ahura Mazda himself as quoted in the very beginning of the last chapter; at another occasion he

is a gift, a boon, for which the prophet is himself asking the Lord. Thus Gátha 3.I.6. reads :—

ता दाओ स्पॅन्ता मइन्यू मज़्दा अहुरा ।

'Send, or give unto, us, that spenta mainyu, O Ahura Mazda, O Lord Mazda or Omniscient Ahura !'

Here apparently *spenta mainyu* is a boon asked for from the Lord ; though Neryosangh sees in him, even here the Lord himself, whereas Spiegel sees in him an object created by the Lord, while Chatterjee takes *spenta mainyu* to be merely-Sattva guna—the bright element in the primaeval material, cause of this universe. A complete Gathic Yasna Ha out of the Gatha Spenta Mainyu will explain to us fully what Spenta Mainyu is and also enumerate the whole positive constructive aspect of the Parsi religion in a nutshell. The first verse reads as under :—

स्पॅन्ता मइन्यू वहिश्ताचा मनङ्हा ।
हचा अषात् श्यओथनाचा वचङ्हाचा ॥
अह्माइ दांन् हउर्वाता अमॅरॅताता ।
मज़्दाओ ख्षथ्रा आर्मइती अहुरोर ॥१॥

'The pure white beneficient divine mind as also the finest human mind connected together through true peace, do grant for this one as also for us, fullness

as well as immortality, by (virtue of) noble deeds and words (as also finest thoughts). Ahura Mazda does grant (to us all) kingdom or rule (besides) (tender) active (true wisdom) delicate wit.

or

'May Ahura Mazda, (and the three Archangel pairs *i. e.* Vohumana, Spenta Mainyu and Vahishta Manangha) and Asha, Harrvata and Ameretata, Khshathra and Armaiti, grant us all, (the six divine blessings) the finest beneficient mind with true peace, the abundance of everything here as well as immortality hereafter, the independent sovereignty coupled with just tender right and wise action ; through noble deeds, word and mind may they all do so.'

This verse gives us in a nutshell all the main constructive elements in the religion. These are the Lord Ahura Mazda ; Spenta Mainyu ; Vohumana (here called वहिश्त मनन्ह, for it heads the six archangels, therefore, the superlative form has been used here.), Asha (Vahishta), Haurvata, Ameretata, Khshathra and Armaiti besides (noble deeds Shyaothrna.), Hvarshta, (good words वचन्ह) Hiakhta, and (good thoughts मनन्ह) Humata.

Belief in God and the archangels, and the practice of good thought, good word and good deed, ensuring

the heavens named Humata Hukhta Hvarshta, is a general resume of the broad principles of the religion of Zarathushtra so far as its positive aspect is concerned.

Minor details include the Semi Supreme being, 33 Izads or Rátus *i.e.* angels, performance of numerous ceremonies, reading of scriptures five times a day and so on.

Before taking up one by one the main headings counted therein let us here first praise the Semi-Supreme Being through the remaining five verses of this Yasna chapter as well. These read as under :—

अशा मन्यँउश् स्पँनिश्तशा वहिश्तॅम् ।
हिज्वा उख्धाइश् वङ्हँउश् " ˘ आनू मनङ्होर ।
आर्मतोरइश् जस्तोइ इश्या श्यओथना वॅरॅज्यत् ।
ओरया चिस्ती हो र पता अषशा मज्दाओ ॥२॥
अशा मन्यँउश् त्वँम् अहीता स्पॅन्तोर ।
यँ अशाइ गांम् रान्योर-स्कॅरॅतीम् हँम्-तषत् ।
अत् होरइ वास्तराइ रामा-दाइ आर्मइती ।
हात् हँम् वोहू मज़्दा हॅम्-फश्ता मनङ्हा ॥३॥
अशात् मन्यँउश् रारॅष्येइन्ती द्रॅग्वन्तोर ॥
मज़्दा स्पॅन्तात् नोरइत् इथा अषाउनोर ।
कसँउश्चीत् ना अषाउनएर काथे अङ्हत् ।
इस्वाचीत् हांम् परओउरुश् अकोर द्रॅग्वाइतेर ॥४॥
ताचा स्पॅन्ता मइन्यू मज़्दा अहुरा ।
अषाउनेर चोरइश् या-ज़ी चीचा वहिश्ता ।

इनरॅ ख्वह्मात् ज़ओषात् द्रॅग्वाओ मस्चइती ।
अह्मा ष्यओथनाइश् अकात् आष्यांस् मनङ्होर ॥५॥
ता दाओ स्पॅन्ता मइन्यूमज्दा अहुरा ।
आथ्रा वङ्हा वीदाइतेर रानोर इब्या ।
आर्मतोर दश् दॅबाजङ्हा अषह्यस्याचा ।
हा-जी पोउरूस् इषॅन्तोर वाउराइतेर ॥६॥

Translated they read :—

2. Perform noble deeds through the (lit. hands) arms of Armaiti and attain, to the heaven of this most beneficient pure white invisible spirit, through noble words uttered via the speech of Vohumana. That is real consciousness. Mazda is the father of righteous peace—yes He the Superconscious One.

3. Of this invisible spirit art Thou the Beneficience, Brightness or Greatness O Mazda ! (Yes Thou) who chiselled out for us (all) this enchanting universe with its pleasing fine architecture ; may (that) Armaiti prove bliss-ensuring for (our) residence (also food and clothing) ; whereby we may get into communion through Vohumana (with You) (lit. become communing ones).

4. Away from this Spentá Mainyu will fly injured, the disloyal ones ; but not thus the righteous and peaceful. A poor man is for the holy one even during his poverty while if a wealthy free man he becomes

veritable non-bliss for the (sinful) disloyal (ones). ('A profound destroyer' according to Neryosangh).

5. That Spentá Mainyu which is really the finest thing, do Thou O Ahura Mazda ! kindly shower upon the truly peaceful ones for the same is their choice. The disloyal reaps (the fruit) of his actions due to his evil mind (with which is he continuously) (abiding) and to his lack of your favour.

6. Ahura Mazda ! do grant that Spentá Mainyu, through the blessed fire, unto the strugglers who desire to know, for then through the divine approach of tender active wisdom and righteous peace a man does acquire a lot.

It is clear from the above verses that Spentá Mainyu is a divine aspect for its Spentá is God Himself on account of his having created the universe of an enchanting design for us. It is also heaven or बहिश्त or वसिष्ठ (the finest attainable step). It is then Spenishta Mainyu. It is attainable only through noble deeds performed tenderly wisely and actively, and through blessed words uttered by a tongue having a noble blessed mind at its back, both done with the understanding that God regards righteous peace His own daughter. That Spenta Mainyu is further the choice of the holy ones and therefore, God grants the same

to them alone. When during a Yasna *i.e.* Yajna the holy fire is kindled and when both Armaiti and Asha *i.e.* peace and activism (Chatterjee) acquire divine contiguity due to tenderness and righteousness, then through that fire of Havan *i.e.* Yajyagni or Yasna—Áthra His own son, does God, grant Spentá Mainyu—his boon to the struggling devotees who thus acquire all that they desire.

Besides all this Spentá-Mainyu is an injuring element too but for the evil ones only and never for the righteous.

Such Spentá Mainyu conception was no doubt acquired from our famous Shiva-Sankalap Man Mantras where the Shiva-Man is surely God and human mind both for the encompassor of past, present and future, the immortul, the farthest mover even in sleep and wakefulness and the one light of all light can not be merely the human mind. The consciousness of all creation is surely not threaded into the human mind. God is the Shiva-Mana. Of course human Shiva Mana too does exist. This Shiva Mana is naturally the choicest attainable for all.

We, therefore, feel compelled to add, to what we stated in the last two chapters, that the Shiva-Sankalpa Mana Suktas of the Veda did contribute materially to

the Avestan conception of Spentá Mainyu, which name, however, has been taken from श्वेत, and शिव मन्युः, शिवमन, शिवतम; and मन्युः. So much about the Semi-Supreme Being.

We are, therefore, now free to take up the Avestan six archangels one by one, both their Avestan description and name as also their Vedic basis.

B. अमेषा स्पेन्ता Amesha Spenta.

The immortal white beneficient elements is the common name including the six Zarathushtrian Archangels though sometimes including the Lord Ahura Mazda too as the seventh.

The Vedic base of this word is furnished by Rig. X. 31.3. That Veda-Mantra reads as under :—

अधायिधीतिरससृग्रमंशास्तीर्थेन दस्ममुपयन्त्यूमाः ।
अभ्यानश्मसुवितस्य शूष नवेदसो अमृतानामभूम ॥

the meaning thereof would be the following :—

"Concentrated meditation has been secured. Unparalleled creative bliss—the charming scene—is approached by the protective emanations like (pilgrims) to a pilgrimage. The pleasing force of His creation have we well-acquired. May we ever after keep well aware of these Immortal (protective elements)."

The Omni-Deities (विश्वेदेवा: the deity for this Mantra) have been here termed ऊमा: अंशा: अमृतानाम् *i.e.* protective immortal elements अमृता: अंशा: which have become अमॅषा in the Avesta either from अंशा:=अमशा:=अमृषा=अमॅषा which will be simple and direct philological process or we may agree with other scholars in their ऋत=अष equation and believe अमृता: to have evolved into अमषा:.

Either way, however, the above Rigvedic Mantra will form the Vedic base of the Parsi immortal archangels.

Avestá, however, does preserve the blessed syllable ओम् in the forms ओएम्, अओम् and as a misprint even as ओम् but does so only as a preposition, an indeclinable, or a conjunction etc. and never as the name of their Supreme Being, Semi-divines or angels. This is is a great pity.

Or did the Pársi Prophet intentionally abandon this to bring Ahura Mazda to the fore-front; not unlike Agnih, Indra or Savitá in place of which he adopted आत्र from अथर् of अथर्वा, Verethraghna from Vritraghna a name of Indra and Haurvatáta from सर्वताति granted by Savitá to his devotees ?

Ádityáh are Vedic semi-divines named after the strongest one *i.e.*, Áditya. But one of these Ádityáh

is Amsha too. It is possible that the name Amshah in the above Veda-Mantra may be indicating Ádityah there and Parsis may have selected this in place of Vedic आदित्या:. In this connection it is important to note that स्वाहा has been offered to अंश in Yajura. X. 5; he has been counted in Ādityás along with मित्र अर्यमा भग and वरुण in XXXIV.54. as also referred to in अथर्व ६।४।२॥. In Yajura. XXXIV.54 the five have a sixth Daksha as well—the number six being just that of the Parsi archangels. Atharva XI.6.2. calls, अंश, विवस्वान् too, the epithet usually reserved for आदित्य. Thus Parsis found ample justification in adopting Amsháh in place of Ádityáh for like, आदित्य, Amsha too was a विवस्वान् आदित्य. In Rig. II.1.4. Lord Agnih assumes Varuna, Mittra, Aryamá and Amsha forms all of which are Avestan honoured ones, only Agnih being replaced as God by Ahura Mazda and as fire by Athra, son of God. Rig. II.27.1. is almost identical with Yajuh. XXXIV. 54. and hence forms Rigvedic base of the sixth of the archangels. Rig. I.112.1 and V. 42.5. refer to Bhaga, Savita (Amsha), or Indra, Vritraghna and others out of which Parsis adopted Bhaga, Amsha and Verethraghna but not Savita Indra, else they would not have succeeded in evolving into a separate tribe of the one great Aryan nation. There-

fore, they too seem to have abandoned Agnih in favour of Áthra and ओरेम् in favour of असुर मज्द. In Rig. V.86.5. Agnih and Indra are, अंशौ and in Rig. 106.9. the two Ashvins are the अंशौ. Use of singular and plural forms of अंश has already been referred to.

Therefore, the Parsis felt justified in adopting अंशाः in the अमॅषा form as the name of their semi-divines since in Vedas this epithet had been used in singular, dual and plural forms with the same object.

A word about the Spenta. As Spenta Mainyu, it is merely श्वेताः, only here plural in place of singular there. Of course शिवाः and शिवतमाः too have effected the evolution of the word as also the sense.

In Atharva XX.128.16. the word is used as an emblem of purity and brightness. In reality sun's rays may have been implied for these too are the deváh in the Vedas.

C. वोहु मनङ्घ (Vohumana).

Of the six archangels the first one is Vohumana called Vahishta Manangha too sometimes as in Yasna XLVII.1. quoted and translated in the very beginning of this chapter. Vohumana is the human noble mind. Spenishta Manangha is the divine blessed mind. When the two approach towards each other during commu-

nion at the prayer times Vohumana becomes वहिश्त मनङ्ह and Spenishta Manangha becomes Spentá Mainyu *i.e.* Divine mind descends down a bit and the human mind elevates itself a bit. Communion between man and God thus takes place.

Philologically वोहु मनङ्ह is Sanskrit वसुमनस् = good mind or बहुमनस् = versatile mind; but keeping the Vedic tradition in view as also the Avestan description, we can say that the Vedic ब्रह्मण, the Bráhmanic मनो ब्रह्म (cf. गो० पू० २।१०(११)॥) and the Upnishadic मनो (वै) ब्रह्म (Taittrīya Upnishad) have given rise to the Avestan conception of Vohumana for the creator just as next to Angra Manyu-Akomana is the destroyer—the good mind and the evil mind respectively as met with implanted in the human and other creation. This ब्रह्म मन is referred to in Atharva XIX.9.4 where human mind sharpened through Brahma is discussed. Surely this human mind blessed by Brahma is definitely the first step towards good both in the Veda and Avesta just as evil-injurious—unhappy human mind Akomana, is the first definite step towards all evil in this world, so far as human beings and their dependents are concerned.

Atharva. I.32.1 reads :—

इदं जनासो विदथ महद्ब्रह्म वदिष्यति ... ...

meaning thereby "Attend ye people to this.

Mahad-Brahm is going to speak." This furnishes the right clue to the evolution of God and the leading archangel in the Avesta as also the Bráhmaṇical literature. Mahad Brahma is here the Supreme Being. Avesta picked up Mahad in the Mazda form and made Him its Supreme Being and relegated Brahma as Vohumana to the dignity of the leading archangel. The Bráhmanas picked up Brahma as their Supreme Being till Gitá and Sánkhya turned Mahad the first one into the Lordly Mother's womb and the second into the first but also the noblest object of creation. This is the simplest relationship between the triad of Veda, Avesta and Brahmana, and Gítá and Sánkhya. Mazda and Vohumana are as good creators of all good in the Avestan world as are Brahma and Mahad in the Vedic and post—Vedic literature.

Let us at least now remember the above Rig and Atharvan hymns and follow Mahad Brahma.

D. Khshathra-Vairya स्खथ्र-वइर्ये.

Having discussed the first archangel let us now turn to the second. In his honour too there is a separate holy Gátha of Zarathushtra termed the Vohu-khshathra Gátha. Its first verse reads as under :—

वोहू स्खथ्रॅम् वइरीम् बागॅम् अइबी-बइरिश्तॅम् ।
वीदीषॅम्नाइश् इज़्हाचीत् अषा अन्तरॅ-चरइती ।
ष्यओथनाइश् मज़्दा वहिश्तॅम् नॅ नूचीत् वॅरषानेइ॥१॥

'O Mazda ! shower upon us that heavenly (blessing) through noble deeds (which we cherish); in which does righteous peace move freely on account of the Yasnas of the wise learned ones ; that noble lucky Khashthra Vairya the well-coveted of all.'

The purport of the verse would be that the Prophet requests Lord Mazda to bless his holy followers with noble, acceptable, lucky, an all-desired kingdom or rule in which on account of the Yasnas of the learned ones righteous peace may freely abide. May his followers acquire the same through their virtuous deeds and may Mazda shower that heavenly blessing upon them.

The last verse reads as under :—

येंघा मोरइ अषात् हचा वहिश्तॅम् येस्नेर पइती ।
वएरदा मज़्दाओ अहुरोरयोरइ आओङ्हरॅचा हॅन्तिचा ।
तां यजाइ ह्वाइस् नार्मॅनीश् पइरिचा जसाइ वन्ता ॥२२॥

'I approach those friends and honour them through their personal names, (yes those) who are and who were, whom Ahura Mazda knows (as also) their true and holy, supreme and peaceful (faith) in (my) Yasna, in me, (and in my heaven too).'

The purport of the whole Gátha then seems to be that the prophet cherishes such rule for this followers

wherein purity might prevail in Yasnas and noble deeds ensuring heaven might abound, where divine devotees may be highly honoured by the public.

Divine Rule—acceptable luck—is then the second Avestan archangel.

In the Vedas too Khshatra is rule just as Brahma was knowledge, worship, and devotion etc.

वोहू ख्स्थ्रॅम वइरीम् वागॅम् can also mean 'noble lucky military strength' if वइरीम् be taken as Sanskrit वीर्य्यं = 'strength' which sense also fits accurately into the sacred Ahuna Vairya formula as well.

The Vedas have only Kshatra but Bráhmaṇas rendered it into क्षत्र वीर्य्यं (ऐत० ८।२,३,४॥) which naturally evolved into the Avestan Khshathra Vairya, exactly as ब्रह्म of Vedas becoming मनो ब्रह्म in Bráhmaṇas evolved into Avestan Vohumana or just as Asura in Bráhmaṇas became Avestan Ahura—the Supreme Being.

Just as Vohumana and Khshathra-Vairya form the first pair of Avestan archangels similarly in the Vedas too did Brahma and Kshatra occur together. Rig. I.157.2 is one such passage. Rig. VIII. 35.16 and 17 form another. Atharva II.15.4 and XV.10.4 and 3, also Yajura. XXXVIII. 14 form suitable references for the proper understanding of Brahma and Kshatra both

as divine qualities as also human achievements as in the Avesta.

E. Asha Vahishta अष वहिश्त.

This is the third archangel. He is supposed to be the most beautiful. His sister Ashi Vaṇguhi too is the most handsome virgin out of all female archangels or Angers, or Izads or Amshá Spentá.

Although people may trace it to ऋत वसिष्ट but to us Shatpatha. II.4.4.2 with its एष वसिष्ठः seems to be the real base of this Avestan archangel in the Vedic literature. If scholars with ऋत=अष theory were to be honoured, the most abundant Vedic ऋत will form the Vedic ba‹e of the अष portion. Vedic राम् as suggested by us elsewhere can form a nearer origin still, especially because शं महर्षयः occurring in the Vedas will then form a correct base for अष वहिश्त because while शम् will evolve into अष वसिष्ठ one of these Maharshis will form that for वहिश्त.

F. स्पॅन्ता आरमइति Spenta Armaiti.

Blessed Mother Earth as also tender active wisdom form the Avestan fourth archangel. Rig. X.9?.4 and 5 forms the Vedic basis of Mother Earth as Avestan Armaiti and Rig. V. 34. 6. and Rig. VII. 34.21 form

the Vedic base for the tender active wisdom as Armaiti.

In Gáthá Armaiti is mentioned almost at every step and has already been referred to in the very first verse of the chapter from Spenta Mainyu Gathá quoted above and also commented upon.

G. and H. Haurvatata and Ameretata.

हउर्वतात् and अमॅरॅतात्

These are Vedic सर्वताति and अमृतत्त्व respectively the former being located within Rig. X. 100.1. 'May सविता grant us सर्वताति *i.e.* abundance of everything, is stated in Rig. X. 36.14. Rig. VI. 56. 6. asks for सर्वताति for to-day as also for tomorrow. Thus both the divine and human aspects of this Avestan archangel have been furnished with a Vedic basis.

अमृतत्व occurs in Rig. IX. 108. 3 and at numerous other spots. Gátha XLVIII.2 and Rig. IV. 54. 2 however, form beautiful equation.

We have thus succeeded in furnishing all the major good beings in the Avesta with a Vedic basis.

Let it be remembered that all of them are primarily divine qualities, secondarily gifts granted by God to man, while thereby these also do constitute connecting links between man and God and are thus

archangels in the real sense of the word.

Of course none of these is a being in the sense of a tangible personality possessing flesh and blood or human or semi-human personality.

Although Yashta, a much later part of the Avesta, does furnish Ahura Mazda with a Fravashi *i.e.* a spirit or individual existence still one can not ascribe the same to others.

CHAPTER VIII

Indian allusions in Avestan literature.

A. Avestan Ratus, days, months and Yashts.

A table will indicate, the mutual relationship amongst all these, best.

Day.	Ratu.	Yasht.	Month.
1-8-15 and 23	Ahura Mazda Dathá	Hormezd, I Sentences 1—23	Dai the 10th
2	Vohu-mana	Horm, I 24—33	11th
3	Asha-Vahishta	Ardabahisht, III	2
4	Khshathra Vairya	Haft Amesha-Spend. Praises other mighty Ratus too II.	6
5	Spenta-Armaiti		12
7	Ameretata		5
6	Haurvatáta	IV Amardad	3
9	Āthra	—	9

Note—Ratu is the lord presiding over the day or the month or both while Yashta is the portion of the Avestan scripture in praise of that Ratu, Angel, or Lord.

Day.	Ratu.	Yasht.	Month.
10	Ápo with Aredví-Súrá Anáhitá.	V Ardui-Súr-Banó	8
11	Hvare-Khshaeta.	Khurshéd VI	...
12	Máónha Gaó-chithra	Máh. VII	...
13	Tishtari Stára, Tira.	Tishtar VIII	4
14	Geush	Drvásp IX	...
16	Mithra	Mihir X	7
17	Sraosh	Srosh Yasht XI Hádhokht	...
do	-do-	Srosh XI A	...
18	Rashu	Rashu XII	...
19	Fravashis	Fravardin XIII	1
20	Verethraghna	Bahiram XIV	...
21	Rám Hvástra	Rám XV	...

Note.—Geldner's following two Mss. here against four is inexplicable. We have, therefore, followed those four using Ram Hvastra.

Day.	Ratu.	Yasht.	Month.
22	Váta Spenta	—	—
24	Daená	Din. XVI	—
25	Ashí Vanuhi	Ard. XVII	—
26	Arshtáta	Ashtad XVIII	—
27	Asmana Hvarvanta	—	—
28	Za or Zima	Zamyád XIX	—
29	Mánthra Spenta	—	—
30	Anaghra Raocháo	—	—
31	Berezata	—	—
32	Haoma	Hom Yasht XX	—
33	Dahma-Vanuhi-Aphriti	—	—
—	Vanant Star	Vanand XXI	—
	All the 33 Ratus	Síroza	—

To trace back these terms to their Hindu basis,

1. Asura Mahad Dátá or Dhátá.

2. (Vasu-mana, Bahu-man but in reality) Brahma or Brahma Mana.

3. (ऋत् or) शम् or Ashva Vasishta. Also Athar (through Áthar) or Átra (from अथर्वा and अत्रिः respectively). Esha Vasishtha of Brahmins is the nearest.

4. क्षत्र and क्षत्र वीर्य्यः.

5. शिवा or शिवतमा अरमतिः.

7. अमृतत्व. 6. सर्वतातिः. 9. अथर् or आत्म. 10. आपो of Veda and आर्द्रा सुरा अनुपगामिनी in श्रीसूक्त of Madhyandin Vajasneyi's daily book. 11. स्वर—श्वेत. 12. (चन्द्र)माः गौ चित्र. 13. तिर. 14. गौस्. 16. मित्र. 17. सरस् of सरस्वती and सरस्वान्. 18. रसना. 19. प्रवासी of Ramáyana. 20. वृत्रघ्न. 21. राम स्वस्त्र. 22. शिवतमा or शिवा वात. 24. दानाः 25. उषा (or अश्वी) वस्वी. 26. ऋत + सत्य. 27. आशावान् स्वर्वन्त. 28. क्मा. 29. मन्त्र शिव or शिवतम, or मात्रा शिवतमा. 30. अनघ्राः रुचः. 31. बृहत्. 32. सोम or rarely होम. 33. दशमा वस्वी आप्रीतिः and last वनन्त नक्षत्र, ऋतु, and त्रिरुचः.

The next question that has to be discussed here is to compare Yashtian material with the Vedic or post-Vedic one with a view to show how the former evolved out of the latter. Of course relavent material from

other parts of Avesta as well may here and there be touched upon with advantage. For this purpose typical common material is offered by the voluminous Haoma and Mihir Yashts, also by Tir, Ashi and Áván Yashts; Ráma, Srosh, Asha too do offer a little but the Fravardin offers some very suggestive names.

B. Indian personalities in the Avesta.

The above XXI Yashts along with Srosh Yasht—a part of Yasna, as also similarly Yasnian Haoma Yasht form the XXII Yashts. Bághán Yasht comprising of chapters XIX, XX and XXI of Yasna is not included in the number XXII of Yashts. So too is Yasna Haptaughaiti not a Yasht. These parts are of earlier origin than the Yashts proper. So too are Yasnian Haoma and Sraosh Yashts far earlier than the other Yashts.

Now we discuss the Indo-Iranian stories or myths. Opinion will always remain divided upon the historical versus mythological or allegorical nature of the Avestan stories. We believe these too can be traced back to the allegories used in the Vedas to make the subject interesting.

Leaving these questions aside let us here follow the stories purely as story-tellers and as none others.

Let us add here that the track is no doubt much beaten already, therefore, we would go in detail regarding our discoveries in the line and may not much dilate over the findings of the previous workers on the subject.

The Star Tira.

VIII Yasht is Tishtar, in praise of the Star Tishtari or Tira. Haug on page 279 of his *Essays* compared his feats to those of Vedic Brihaspatih and Indra, which exhibits his inability to find the true Vedic base for this Avestan Ratu.

We have come across just the Vedic Tir in the third Sukta of Rigveda Mandal IX. On the basis of Avestá, Haug remarks in connection with Tir :—

"If men invoke him.. ......He steps into the sea.... ......When men, then come to aid him by their prayers ......he descends for the second time into the sea...... He makes the waters of the sea then flow over its borders......" Haug, page 201.

This comes very near the ideas expressed in the 6th Mantra of the above Rig Sukta which runs :—

" एष विप्रैरभिष्टुतोऽपोदेव विगाहते । दधद्रत्नानिदाशुषे" ॥

"Well-praised by devoted wise men, God enters the waters and curdles them well to make them over— flow. To the donor He also grants jewels."

Vedic base is thus furnished for the Avestan Tir's character as described above by Haug on the basis of Avesta. The Mantra in its ending part furnishes a further base for Haug's similar statement regarding Tir and reading :—

"He is called the giver of wealth." (Haug page 200)

Regarding the quickness of Tir's flash and movement in the sky Haug uses the words :—

"As swift as the river......which has the swiftness of an arrow, and is the swiftest of all......"

Spiegel and Bleeck on page 47 of the 3rd volume of their Avestá state :—

"The Star Tistrya......who glides so softly to the sea..... like an arrow, who is a terrible pliant arrow, a very pliant arrow......"

These ideas can be traced back to the interpretation of the very next two Mantras of the above Rigvedic Sukta current about the time the Parsi scripture was composed.

एष दिव विधावति तिरो रजांसि धारया ।......॥७॥

एष दिवं व्यासरत्तिरो रजांस्यस्पृतः ।.. ..॥८॥

"This Tira speedily runs through the sky, (surpassing) the heavenly bodies, slanting and quick as an arrow or a (river) stream......Untouched by any

heavenly spheres, this Tir—the slanting one (Mercury मंगल) does move finely into the sky........."

ईळेन्यो नमस्यस्तिरस्तमांसि दर्शतः। समग्निरिध्यते वृषा ॥

ऋग्० ३।२७।१३॥

'The showering Tir, illuminating all dark (ones), shines bright as if Agnih itself; it is fit for being praised as also for being offered homages to.'

'This Rig Vedic mantra forms the real Vedic base for the Avestan conception of the star Tir which is in fact a mere dissertational commentary upon the same; for in Avesta 'We' repeatedly 'praise' Star Tishtrya, 'the shining', the brilliant,' 'majestic', 'on whom the waters think'; the pond waters the running waters the spring waters, the waters of streams, the hail and rain waters. [cf. Atharva. I.6.4. describing waters of various types e.g. hail, and rain waters (वार्षिकी:) pond waters (खनित्रिमा:, कुम्भआभृता:) spring waters (धन्वन्या:) waters of streams (अनूप्या:,) आपो.] "When will Tistrya... arise to us? When the source...the concourse of the flowing waters?" "To the fair places, and spots, and pastures, running down to the buds of the trees (so that) they grow with strength." 'For his brightness, for his majesty, will I praise him, the Star Tishtrya, with audible praise......with offerings,......with Manthra,......with word and deed, with offering, with...... speech'......'Tishtrya......the distributor of water'.........

'Praise thou the distributor of the field, the Star Tishtrya, with offering.'

Avesta thus connected the beautiful story of the Star Tir on the basis of the current conception of Tir according to the then accepted interpretation of the Vedas where it has been termed as the cause of rain (वृषा), bright as fire itself (अग्निः समिध्यते), illuminator of all dark (तमांसि दर्शतः) and fit to be praised (ईळेन्यः) and offered homage to (नमस्यः).

To give a finishing touch to the Vedic base of the Avestan Tir legend let us quote Rig. X.92.5. reading :—
प्रक्ष्रेण पथिना यन्ति सिन्धवस्तिरो महीमरमतिं दधन्विरे ... .. ।

'Streams flow (on account of the stimulus given to them) by the swift cause of lament to His enemies ; that Tir (constellation) holds the great Armati.'

Avestans from here took up the idea of 'the Stars which contain......the seed of the earth', with Tir as their head, 'the distributor of water.'

This Tir's holding earth as per Rig. X.92.5. when studied with the above-quoted Rig. III.27.13 calling Tir वृषा *i.e.* an ox (though really shower or as taken above) becomes responsible for the Avestan Tir assuming the shape of an ox in Vendidad XIX.37. who in that superior position, must be supplied by imagination with nothing less than golden horns provided to

him by the Vendidad. Since 'golden horned' epithet had already been used in Rig. I.163.9.

The correct translation of 'Zaranyao-sravahé, rendered into 'of a golden horned' by scholars on the basis of Pahlavi would, however, be 'of the one of glorious and bright fame' ; for its Sanskrit base is हिरण्यश्रवस्य whose meaning on Sanskrit lines would be the one suggested by us.

Mythologically speaking this श्रवः has been here used in place of शृङ्ग because उच्चैः श्रवाः 'the horse' had become so famous due to its advertisement through Gita and also because in Rigveda. I.16.3.9. too हिरण्यशृङ्ग had been used in connection with the Ashva misunderstood to be horse.

In India the above two Mantras furnished the Puranic school of thought with the ox upon whose horn the earth is supported.

To bring out the central scientific fact behind this Tir legend we would simply state that the whole allegory has been woven round the natural phenomena, the advent of rains closely following upon the rise of the star Mercury in the Old World, and of the submergence of huge tracts of land under water as a result of the over-flooding of the rivers during the season.

Page	*Line*	*For*	*Read*
43	17	सुशयनिश	सुश्यतिश
43	23	alteratations	alterations
44	1	लभ्भि	लॅभ्भि
45	4	अहद्दवस्त्वा	अक्कद्दवस्त्वा
45	4	वर्ऍदम्	वएदम्
46	3	freqeuntative	frequentative
47	8	वएदम्	वएर्दम्
47	21	वर्ऍदम्	वएदम्
48	8	वएदम्	वएर्दम्
49	4	श्वाम्	श्वाम्
51	13	पँरॅशु	पर्ंशु
53	7	repeated by	repeatedly
54	18	न् or नॅं	न् or ˘ न्
57	9	रॅंश्	˘ रॅश्
57	10	रॅंश्	˘ रॅश्
57	10	चिकोह्तरॅशं	चिकोह्तॅरॅश्
58	6	word	words
59	3	Omit 'Several times in the Gátha but'	
60	24	repliete	replete
61		Omit the first new para.	
62	2	क्रवल्थया	क्रवल्थ्या
62	13	जनेभय:	जनेभ्य:
62	14	beneficient	beneficent.
64	40	वें	वँ

ADDENDA AND CORRIGENDA.

Page	*Line*	*For*	*Read*
6	3	the line	this line
8	9	आज़ुइतिश्	आज़ुइतिश्
9	19	seperate	separate
12	9	neutor	neuter
12	20	mode	mood ?
15	22	उरवराआस्वा	उर्वराओस्वा
23	10	doubtfu	doubtful
24	4	दँग	दँग्
25	19	Sroosh	Sraosh
35	21	अङँम	अजँम्
35	20	मनङ्हाया	मनङ्ह या
35	20	रामान्	रामांम्
35	21	मङँही	मॅङ्ही
35	21	वएॅदम्	वएदॅम्
38	16	स्वअग्रम्चा	स्वअर्ग्रम्चा
39	6	मनङ्हाया	मनङ्हा
39	19	रामाम्	रामाम्
39	19	दुषइतीश्	दुषॅइतीश्
40	17	मङँही	मॅङ्ही
41	2	mannuscript	manuscript
42	2	प्रात्तनं	प्राक्तनं

Page	*Line*	*For*	*Read*
64	17	निपाओडहे	निपाओड्हे
64	21	त्वॅम्	त्वॅम्
64	24	मन्यॅउश्	मन्यॅँउश्
68	12	नमड्हा	नमडहा
68	13	रफभ्रस्य	रफ़भ्रस्य
69	8	हस्तो	हंम्तो
70	13	Mahad	Mahah
72	9	सवां	सवो २
73	12	नमड्हां	नमड्हां
74	3	Gáthic	Gátha
74	9	नं	नं.
74	13	न	नंः
74	13	जनिता	जंनिता
76	16	Though	Thou
76	17	शिवतंम	शिवतंमः
77	7	स्पॅन्तम्	स्पॅन्तम्
78	6	नमडहो	नमडहो
78	7	‘life with darkness’	‘darkness’
78	17	Devas	Daevas
78	22	Deva	Daeva
79	13	Devas	Daevas
80	4	Khordeb	Khordeh
80	13	नॅमो २ व	नॅमो २ वु
80	15	Amosha	Am^{ə}sha

Page	*Line*	*For*	*Read*
80	17	one	One
80	17	many	Many
80	18	Avesta-	Avesto-
81	6	हर-	हरॅ-
82	5	have	has
83	8	form.	form
83	10	equation.	equation
83	15	नमो २ वु	नॅमो २ वु
83	15	वीस्प	वीस्पॅ
83	17	हर	हरॅ
84	11	Nemo	Nəmo
84	16	XIII	XVIII
85	6	यजामहेदे	यजामहे
85	17	नमोभि .॥.	नमोभि. ॥
86	7	Varuna and	Varuna are
87	1	नमो or नमम-ने अहराय	नमो or नमस-ने अहुराय
87	10	scripture	scriptures
87	15	अहर	अहुर
89	5	only	was only
89	5	Aryama too	Aryamatu.
89	19	४०	४
90	15,19	महद	महद्
91	13	singular	plural
92	9	within	with in

Page	*Line*	*For*	*Read*
92	10	Mithara	Mithra
92	11	Homa	Haoma
92	12	स्ब्रूश—अष्टीम्	स्ब्वश—अर्षाम्
92	13	eye	eyes
92	13	vermin,	vermin.
92	14	XXIII	XXII
92	18	Gods	gods
93	22	राया	रायां
94	11	Read XV. in the beginning of the line.	
96	15	पाउरु-महको २	पोउरु-महको २
96	22	—life." Surely	—life" surely
96	23	मइन्युश	मइन्युश्
96	24	Bundabish	*Bundahish*
97	15	उर्जो	ऊर्जो
98	3	Mahad	Mahah
98	7	Bundabish's	Bundahish's
98	10-11	Tamságarbham	Tamságurham
98	11	uttar	utter
99	3	Mazinya	Mazánya
99	18	still	shall
99		Omit the last line	
100	14	XXVI	XXVII
101	16	ज़ोता	जओता
102	25	म.दाओ	मज्दाओ
103	4	आत्मन्. मइत्	आत्मनः मइत.

Page	*Line*	*For*	*Read*
104	1	ऽन्य	ऽन्ये
104	17	म.द	मज्द
105	22	serve	serves
106	3	मवितबिर्य	मवितुर्वार्य
106	20	अह	अह्र
106	22	II.	III.
106	23	वष्णो	वृष्णो
110	17	our's	ours
111	12	वहुना दानार	वहुनो दानार
111	15	वीप्स	वीस्प
112	1	also	else
112	21	अहदा	अददा
113	21	रार्थप	रायूषि
114	3	मन्युउश् मज्दा	मन्यँउश् मजदा
114	6	वर्ईहउश्	वङहँउश्
115	16	तनय	तनय
116	22	विश्वपर्ति	विश्पर्ति
116	23	इश्यम्	ईश्यम्
120	19	Good	God
121	15	स्पश्रयां २ तमो २	स्पश्रयो २ तमो २
122	3	भिषकतम	भिषक्तम्
122	8	बृहत	बृहत्
122	13	Bundabish	Bundahish
122	17	हरॅनङ्कुहस्तम	हरॅनङ्कुहस्तॅम
122	18	पोउर-दर्ईतम्	पोउरु-दर्ईतम्

Page	Line	For	Read
127	18	प्यओथनाचा	श्यओथनाचा
128	21	Shyaothrna	Shyaothna
128	22	Haikhta	Hukhta
129	23	कार्थ	कार्थे २
130	5	अषह्यस्व्याचा	अषस्व्याचा (अषह्याचां)
136	3	106.9.	X 106.9.
137	9	ब्रह्मण	ब्रह्मण्
138		For lines 10 and 11 read 'into the Lordly Mother's womb and in the Sankhya only into the noblest object of.'	
138	26	नँ	नत् नँ
139	24	this	his
140	16	Asura in Bráhmanas	Asura of Vedas becoming Ahura in Bráhmanas.
141	7	Angers ..Amshá	Angels. .Ameshá
141	13	राम्	ऋम्
141	17	अष वसिष्ठ	अष, वसिष्ठ
141	17,18	form that for	into.
141	23	34	43
144	10	III 2	III|2
145	9	Yasht XI	Yasht
145	10	Hádokht.	Hádōhkht. XI.
146		Omit numbers 31, 32 and 33 in column first.	
147	11	अनुप—	अनप—